

A
SHORT TREATISE
against the Donatists of England,
whome we call Brownists.

Wherein, by the Answeres vnto certayne Writings
of theirs, diuers of their heresies are noted,
with sundry fantastickall
opinions.

By *George Giffard*, Minister of Gods holy Word
in Maldon.



AT LONDON
Printed for Toby Cooke, dwelling at the Tygers head
in Paules Churchyard. 1590.

To the right Honourable, Sir VVilli-
am Cecill, Knight of the Garter, Baron of Burghley,
 Lorde high Treasurer of England, and Chan-
celor of the Vniuersitie of Cambridge,
 Grace and peace.



Am (right Honourable) to ex-
 cuse my selfe in two thinges :
 the one, that I take vpon me
 to write against the Brownists,
 seeing there be so many great
 learned mē in our land, which
 doo refraine : the other, that I
 doo offer so slender a peece of
 woorke vnto your Honour.
 Touching the former, the
 truth is, I haue beene vnwares

drawne vnto it, not purposing any such matter. For more
 then two yeares past, there were brought vnto me certaine
 articles which the Brownists doo call, A breefe sum of their
 profession, with diuers arguments against read prayer. They
 were brought vnto me by a Scholemaister in Essex, who of a
 godly minde, did desire mee to write my iudgement of the
 same, which when I refused, hee vrged me with this, that di-
 uerse of the people about them were troubled, and did hang
 in suspense, and for their sakes he did require it, I did graunt
 his request, and when they had my writings, they were car-
 ried to the cheefe men of that sect. Not long after, I receiued
 large replies, where I perceiued that which before I did not
 so much as dreaume of, namely, that they had made challenge,
 and looked to be encountred by the learnedest in the land.
 They take it greeuously, and reprehend me, as hauing inter-
 cepted this businesse, and taken it from the hands of the
 learned. Heerevpon I stayed long, purposing to giue them
 but shorte answer to their chiefe matters. But when I sawe
 that aduantage was taken, as if I had receiued matters vn-
 answerable,

The Epistle Dedicatorie.

swerable, and that Brownisme did begin to spread in manye places of the land: I thought it not amisse, seeing the burthen thus to haue light vpon me, though I be not able to deale so sufficiently as such a matter requireth: yet to publish to the world some of their heresies, and frantike opinions, which are to be gathered from their writings. I haue not set downe the whole discourse of wordes, which hath passed betweene them and me, for it would be somewhat tedious. But if any shall thinke I haue passed any reasons of theirs vnanswered, or wrested their words from the true sence, to gather heresies: let them shew any particular, and I wil be able to cleere my selfe. And let men consider, whether the Brownisme can be supported by any pillers, but those heresies which I haue noted. I meddle not with the controuersies of our Church, but deale by way of admission. I neuer receyued the names of any subscribed to the writings I receiued, and for that cause I do name none. And now for the other point, why I presume to offer it vnto your honour. God hath giuen your honour to be an auncient graue Counsellor, and which many yeares haue borne, and still doo beare, a great part of the waight of this our common-wealth, vnder her right excellent Maiestie: and for that cause I iudge it meete your Honor should see such things as any way touch the generall estate. I trust therefore, that although it be not for the slenderesse worthy to be offred to so honorable a person, yet it shall be accepted in some sort. And touching your Honor, as I do not doubt of it but it shal be, so I wish & pray to God, that you may be one of those of whome it is written, *Psal. 92.* The righteous shall flourish like a palme tree, and shall growe like a Cedar in Lebanon. Being planted in the house of the Lord, they shall flourish in the Courtes of our God, they shall still bring forth fruite in their age: they shall be fat and flourishing: to declare that the Lorde my rock is righteous, and that there is none iniquitie in him.

Your Honors in all duty to commaund,

George Gyffard.

The Preface to the gentle Reader.



IT is a thing of great wonder, to behold how God preserueth his Church from drowning and destruction in these greuous times. The Deuill is so full of wrath, knowing his time is but short, Reuel. 12.v.12. that he raiseth vp such tempests & whirlewindes, with such lightning and thunders, with such outrageous surges and waues, as if heauen and earth should bee mixed together. His chiefe Vassals, the tyrants and Heretikes, doo wonderfully bestirre them, to effect his cursed desires. By the one sort hee dooth breath out terror, and as it were spit fire. By the other he spueth vp deadlye poison, and casteth his poisoned dartes. He is so subtile, that he transformeth himselfe into the likenesse of an Angell of light, and his Ministers come in faire cloakes. For behold all sortes of Heretikes and Schismatikes, and yee shall see fewe of them come in the Deuils liuerie. The Papists throwde themselves vnder the name and title of the Catholike Church. These cry out, the fathers, the fathers, the auncient Fathers. These proclaime vs and all Churches, which haue forsaken their fellowship, and imbraced the Gospell, to be Schismatikes and Heretiks. These affirme, that we haue no word of God, no Sacraments, nor Ministrie, because we be cut off from them. These preuaile mightelie among the blind superstitious people, who greedely drinke vp all the poison & abominations, which the Deuill hath spued vp into that faire golden cuppe in which they offer them, Reuel. 17. which is, that they be Catholikes. There is risen vp among vs a blinde sect, opposite to these, which is so furious, that it commeth like a raging tempest from a contrary coast, so that our ship is tossed betweene contrary waues. For these cry alowd, that our assemblies be Romish, idolatrous; antichristian Synagogs. That we worship the beast, receiue his marke, and stand vnder his yoake. And finally, that we haue no Ministry, no word of God nor Sacraments. These pretend such feruencie of zeale against all false worship, superstition, and Idolatrie, and such loue to the discipline of Christ, and crie so lowd, that a man would thinke he heard the voice of *Elias*, of *Haggew*, and of that third Angel, Reu. 14. Downe with the Preefts of *Baal*, come out from among them, worship not the beast, arise, arise, & build the Temple and altar of the Lord. With this counterfet voice the Deuill seduceth many, and troubleth all such as are weake, and yet haue zeale against false worship, trembling for feare of pollution: with this sect onely haue I now to deale. First therfore touching their name, we terme them *Brownists*, as being the Disciples & Scholers of *Browne*. There be indeed new masters sprong vp, which seeke to carrie awaye the name, and I haue heard diuers say, they go beyond *Browne*. But whosoever shall reade his books

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and peruse all their writings, shall well see, that he deserueth to haue the honour, if any be, and to be called the Captaine and maister of them all. They haue all their furniture from him: they do but open his packe, and displaye his wares. They haue not a sharpe arrowe, which is not drawne out of his quiuier.

Then next, touching the question betweene them and me, let the reader consider, it is not about the controuersie in our Church, as whether there be imperfections, corruptions, and faults, in our worship, ministerie, and church gouernment, nor how many, great or small. But whether there be such heynous enormities, as destroy the verie life and being of a true Church, and make an vtter diuorse from Christ. I will lay it open more plaine by a comparison which the Scripture vseth. The Church is like a man, in whom there be many parts and members. *Rom. 12.* If all the parts or members of the body haue their iust proportion, be whole and sound, and set in their due order, the soule and life departed, he is no longer a man, to speake properly, but the dead carcasse of a man. But now if he be sicke and diseased, so that all partes are feeble, or if he be deformed with sores and maimes, wanting hand, foote, eye, nose, or such like, yet is he still a man, so long as the soule and life remaine in him. All men doo know this to be true, yea euen the simplest make no doubt or controuersie about it. Let vs see therefore whether it be a fitte comparison with the Church, and whether it be so in it of necessitie, and as manifest by the doctrine of the holy scriptures, as this other is vnto our bodily senses.

To finde this, we must first consider, whether there be no true Church of G O D, but that which is perfect in this worlde? Wee knowe that there are none but Heretikes, yea ranke abominable heretikes, which obstinately deny this cleere doctrine of the holy Scriptures, namely, that euen the most faithfull, and the most godly, are not perfect while they liue vpon the earth. We know but in part. *1. Cor. 13.* In many things we sinne all. *1. Iam. 3. v. 2.* And who vnderstandeth his errors, or who can tell how oft he offendeth? *Psal 19.* The perfectest members of the Church doo erre, doo sinne, are maimed, are weake, are spotted and deformed many wayes. Nowe, whereas all the members be in this case, needes must the whole body which is composed of them be in the same estate. Then we may not looke for a Church in this world, which is not spotted, deformed, maymed, and weake, in some respects.

But the question must bee, how farre it may bee deformed and maimed, and yet remaine aliue, and so a true Church of God. Let all the partes bee ioyned together: let there be all sortes of officers and offices, yet if the life, and as it were the soule of the Church be wanting, it is but a dead carcasse. Contrarywise, let there be some members wanting, some maimed, all parts deformed and weake, yet is it a true Church of God, so long as the soule and life dooth remaine in it. And what is the soule and life of the Church? Iesus Christ apprehended by faith. I liue now, saith Saint Paul, but not any longer I, but Christ liueth in me, *Galash. 2. ver. 20.* All the members of the
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Church are incorporate, and grafted into Christ by faith, and doo growe in him, and through the operation of his spirite receiue the iuice and sappe of life from him, *Iohn. 15.* Whosoever belecueth in the Sonne of God, shall be saued, though he be full of errors, full of infirmities, and deformities, both in body and soule, labouring to be purged.

But if a man, or an assembly do hold that which ouerthroweth the faith in Christ, they are gone, there is no life remaining. As the Papacie holdeth many things aright touching Christ; but it holdeth sundry things contrary, which ouerthrow the very foundation of the faith, and so the Papacie it selfe is not Gods true Church.

Thus haue I laide open the question, betweene mee and the *Brownists*: wherein then are the Maisters and Capitaines of *Brownisme* deceiued? And what is it, in which they seeke victorie and glory? They knowe there is no sinne, no error, no corruption, nor no abuse, but that if all the learnedest in the worlde would take vpon them to cleere and to defend the same, they shall not be able. Then they are desirous of victorie, of triumphe and glorye, ouer all both wise and learned. Heere therefore they entrench themselues, they make their Bulwarkes, plant their ordinance, set themselues in arraye, and sound the Trumpet of defiance against all. They presume, none shall euer be able to driue them out of their holde. And indeed, he that condemneth an error, and goeth no further, can neuer be vanquished. But heerein they are deceiued, that out of this Forte they will batter downe the Church. For theyr ordinance is ouer weake for that: they stoppe in powder in great plenty, for they laye on toong enough, and so make terrible thundering crakes. But the Bullets which come foorth, and which should doo the deed, are nothing but hereticall, erronious, and fantastical opinions, and so all vanisheth into smoake. They must therefore at the last, leaue their holde, and take them to their heeles, for Gods Church will not be battered downe by any assaults of Schismatikes.

Some will thinke hardly, that I terme them Schismatikes, seeing they be men that are accounted zealous, and stand for good things. But the truth is, they be not onely a Schisme, yea a vile Schisme, rending themselues from the Church of England, and condemning by their assertions, the whole visible Church in the worlde, euen as the *Donatists* did of olde time: but also they maintaine heresies, and some that touche the very foundation of faith and Christian religion: they be vtter violaters of ecclesiasticall discipline, they abridge the power of the ciuill Magistrate, beside sundry fantastical opinions. For when as the life of the church consisteth in the apprehension of Christ through faith, it must needs be an heresie, to conclude as they doo, a nullitie, & a quite ouerthrow of the same, from errors & faults which are not fundamentall. Faith and regeneration being vnperfect, in all that liue vpon the earth, it is heriticall, to say, that is no Church of God, which holding the sounde doctrine, hath sinnes and great abuses in it.

The stablenesse of Gods couenant towarde the Church, being founded onely vpon his free grace, it is detestable impietie, to hang it vpon the works

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of men, as the *Brownists* do, when they affirm, that where there is any open sinnes suffered in an assemblie, the couenant is disanulled with them all. And if men consider well, they shall finde that the whole *Brownisme* resteth vpon the heresie of perfection and Anabaptistlicall freedome. For from hence, that it is written, *Ierusalem from above is the mosher of vs all, and is free with her children.* They boast of such freedome, as that touching outward orders, the Prince and Church hath no power to impose any thing by Lawes and Constitutions. Which is one thing wherein they do not onely abridge the power of the Christian Magistrates, denying them the authoritie to reforme the Church, and to compell their subiects to the true worship, spoyling the Church of that comfortable ayd : but also condemne all reformed Churches which haue orders and prescript formes of prayers imposed, which these *Brownists* tearme Idolatrie, a tradition bringing Christian libertie into bondage, and therefore a thing most detestable. Moreover, they hold such a perfect freedome from all spirituall bondage of sinne, that they affirm *S. Paule* neuer consented to wicked thoughts after he was regenerate. But in an other place they affirm, that all men be Idolaters, and can keepe no one Commaundement : where they are both contrary to themselves, vttering that which ouerthroweth the whole *Brownisme*, and also speake grosely. For albeit there is no man perfect in any Commaundement, yet the holy Scriptures do not call them Idolaters nor adulterers. They boldly gaynesay the holy Ghost, by affirming that the Psalmes were not to be sung vnto God. And touching the discipline, which is the thing they most glorie of, as if they suffered for it : let all men know for certaintie, that they be not only ignorant what it is, but also do in their practise breake and ouerthrow the very pith and substance thereof in the chiefe rules. For they take vpon them to abandon and cast foorth whole assemblies which professe the Gospell, and haue their estimation and dignitie among all godly Churches, without obseruing the rule giuen by our Saviour Christ, *Math. 18.* They intrude themselves without calling, beeing meere priuate men, to the erecting and establishing of a publike gouernment, forgetting that which is written, *I haue not sent them, and yet they runne.* They cut off also the power of the Church in a great part of the discipline, as namely, in ordeyning constitutions in things that are variable. Finally touching this poynt, I may say boldly, the Diuell can no way almost more disgrace Ecclesiasticall gouernment then he doth by them, for it is the Sterne of Christes Ship, and requireth men of the greatest wisdom, learning, experience, and sobrietie that may be, for to guide it. Now when the common Artificer, the Apprentise and the Bruer intrude themselves, and they will guide the same, being ignorant, rash, and headie, what worldlie wise man will not take it, that discipline her selfe is but a bedlem ? Who will aduenture himselfe in that Ship, where presumptuous ignorance, and bold frensie doth sit at the Helme ? Shall that Ship escape the rockes ? If it would please God to giue *Progne* the grace to repent, and to speake the truth, he could best declare this thing. For when he had with certayne other, drawne
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Some both men and women ouer the Seas, and there spread his Sayles, how soone did his silly Boate dash vppon the rocke, and was clouen in two or three peeces? Let not men be deceyued with euery vayne shewe, for vndoubtedly, he that obserueth shall finde, that the end of *Brownisme*, is infinite Schismes, Heresies, Atheisme, and Barbarisme. For what other fruites can followe of the disgracing and condemning the liberall Artes, of bringing the ministerie of Gods Word, by which the religion and godlines that is in men, hath been brought into vtter contempt? What can followe from immoderate outrageous rash furie, wrath, and bitter zeale, and vainglorious contention, which are earthly, sensuall, and diuelish? If men could stay themselves but a while, and see whether the same things spring not foorth, which came from the *Donatists* and Anabaptists, it were well. For it is to be wondred at, that any which professe the Gospell, should be seduced and called away not only from the Ministers of the Church of *England* that haue taught them, but from all the most worthy men and Churches vnder heauen, and that by the voyce of the Deuill in such furious blinde Schismatikes. In deede there be two speciall causes of it: the one, that sundry men receyue not the holy Word of God in humilitie, with feare and trembling, with conscience to practise, but are puffed vp, and swell with opinion of their knowledge, as soone as they can vter a few words: and growe vnto vayne iangling, yea, vnto bitter zeale, and contention, in steed of being quiet (as *S. Paule* willeth) and meddling with their own busines, *1. Thes. 3.* and also in steed of following after righteousness, faith and loue, *2. Timoth. 3.*

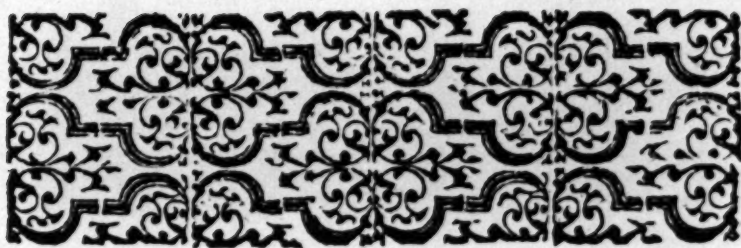
He that seemeth most zealous in religion, and refraineth not his toong, hath but bitternesse in steed of heauenly zeale. For wheras, in steed of gentlenesse, meekenesse, patience, mercie, and loue, yee finde wrath, fiercenesse, intemperat rage, vncharitable condemning and slaundering, know for certainty, that the true zeale is not there. The other cause of mens seducing, is that in this corrupt age there be many stumbling blockes, and greuous offences: where indeed, it is the part and duty of euery true Christian man, beside the taking heede to his owne wayes, most instantly to offer vp praiers and supplications to God, to intreate him to shew mercie and compassion vpon vs, by increasing all heauenly graces and giftes of his holy spirit in our most noble Queene, and in all Gouvernours, both ciuill and ecclesiasticall, that there may be feruent zeale to purge the house of God, and to take away the causes of contention, that we may not alwaies seeke to deuoure one another, but that vnity and concord may flourish, holding this withall, that it is also euery mans dutie that will feare God, to giue him hearty thanks for the inestimable treasures and blessings which he hath bestowed vpon vs, by meanes of the happy raigne of our gracious Soueraigne: and to take heed of that malignant spirite of *Brownisme*, which would carry vs to this wicked opinion, that she bearing the Sworde of God, hath doone no more for vs then an Heathen Prince might doo. For if we haue no word of God, no ministry, no Sacraments nor visible Church, but all idolatrous and antichristi-

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an, what hath she done, what honor can she haue for defence of the Gospell? This is no small dishonour and iniurie to a Christian Prince, thus to diminish the loue of the subiects. The Lord giue them repentance, and grace, to cease from such impietie; and let all men with modestie, reuerence, and subiection, and not with reproch and contempt, seeke the redresse of abuses at their hands which be in Authoritie: and not aduenture like *Corah*, *Dathan*, and *Abiram*, to intrude themselues without calling and warrant from God. They cryed out, are not all the Lords people holy? and therefore *Moses* and *Aaron* yee take too much vppon yee. The *Brownist* proclaymeth, that all the Lords people are free, and therefore freely to deale, and not to haue any thing imposed by any. Be not deceyued, but knowe for certaintie, that they be full and rancke *Donatists* and *Anabaptists* in part. I knowe it is complayned of, that there be so many and so diuers Sectes and Heresies dayly springing vp where the Gospell is preached, for it seemeth a foule disgrace both to the Gospell it selfe, and to the Preachers. There are, say some, at the least fifty seuerall sectes. Behold, say others, how the people are lead without ground, and haue no stay but are caryed without ende from one thing to another. What is the cause? is not the preaching? is there any thing deliuered which is certayne? are not the fruites of theyr Sermons, factions, and Schismes? These speeches do so abash and trouble some, that they are driuen backe, and retyre into flat Poperie, as into a safe haven, which yet in truth is the gulse of all Schismes and abominable heresies. Others are so much displeased, that they become Atheists, and care not much for any Religion, though of both they doo rather fauour the Poperie. A third sort there be which did runne, and now stand still and wonder: they knowe not whether they were best to goe backe or forward. Their loue and zeale is decayed, and readie vtterly to be quenched. It is wonderfull that there should be such blindnes in men, and want of wisdom to consider rightly of all causes and effects. The Scriptures are cleere that light is come into the world, and men loue darknesse more then light, because their works be euill. And what followeth heerevpon, because they receyue not the loue of the truth, that they might be saued: God doth send them strong delusion to beleue lyes, that they may be damned, *2. Thess. 2.* It is the heauie iudgement of God vppon the wicked world, that Satan is let loose to seduce and leade into error. Men are worthie of such a plague, and it doth come vppon them to the full: for they be not able now to discern the truth, but do reproch and blaspheme it, seeking the disgrace of such as do bring it. Moreouer, the Scriptures do shewe, that God hath an other purpose in sending strong delusion, and the efficacie of error, and that is touching his elect, for they be clogged with the fleshe, slowe and dull to search out the truth: they be readie to leane to their owne wisdom, and seeke not vnto God. When Schismes and Heresies arise, it doth awaken them, causeth them to search more diligently, yea, to seeke vnto God, and to depend wholly vppon him for light and instruction. It causeth them to feare and tremble in humilitie, and to make precious account of
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the truth when they haue once found it: seeing the Deuill laboureth so mightely to depriue them of it by quenching the light. I heare (sayth *S. Paule*) that there be Schismes among ye, and I do in part beleeeue it: for there must be Heresies, that such as are approued, may be made manifest, *1. Cor. 11.* When we see it come to passe, that through the malice and craft of the Deuill and his instruments such confusion doth ouerspread all, let vs not loue the Gospell the worse, let vs not blaspheme it, but knowe it standeth vs vpon to be more carefull. The blessed Apostles themselues had to encounter with Heretikes and false Apostles, and full cunningly did Satan winde in himselfe in their dayes. When they were taken away, what troupes of Heretikes did he send forth? what blasphemies and detestable furies did he vtter and spread by them? how were all the auncient Doctors and holy Fathers in the Churches set on worke to confute them, and to defend the true Christian people from infection? Why then should we now be daunted? or why should it be any reproch to the holy Doctrines now more then of old, that the Diuell, where any light is shewed, doth followe it by and by at the heeles, to worke disgrace? Let the ministers of Gods Word looke diligently to theyr flockes, and teach them the wholesome pure Doctrines, and the way of Sanctification. Let true zeale spring afresh, which now suffreth great contempt, because there is a mad bedlem risen vp, which nameth her selfe by her name. There be diuers which cry out against zeale very naughtely, when it is most certayne no man can haue ouermuch godly zeale, especially in these dayes, wherein, who almost hath any hote loue for the glorie of God, and the saluation of his people? If Christ should speake, what other sentence can we looke for, but that which he vttered of the Church of *Laodicea, Renel. 3.* Thou art neyther hote nor cold. But let vs come to the matter in hand.





A breefe sum of the profession of the Brownists.

1  E seeke aboue all things the peace and protection of the most high, and the kingdome of Christ Iesus our Lord.

2 We seeke and fully purpose to worship God aright, as he hath commaunded in his holy worde.

3 We seeke the fellowship and communion of his faithfull and obedient seruants, and together with them to enter couenant with the Lord. And by the direction of his holy spirite to proceed to a godly, free, and right choise of ministers and other officers by him ordained to the seruice of his Church.

4 We seeke to establishe and obey the ordinances and lawes of our Sauour Christ, left by his last will and testament to the gouerning and guiding of his Church, without altering, changing, innouating, wresting, or leauing out any of them, that the Lord shall giue vs sight of.

5 We purpose by the assistance of the Holyghost in this faith and order to leade our liues. And for this faith and order to leaue our liues, if such be the good will and pleasure of our heauenly Father: to whom be all glory and praise for euer. Amen.

6 And now that our forsaking and vtter abandoning these disordered assemblies, as they generally stand in England, may not seeme strange or offensiuē to any man, that will iudge, or be iudged by the worde of God: we alledge & affirme them hainouslye faultie, and wilfullye obstinate in these foure principall transgressions.

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An answer to the Brownists.

1 They worship the true God after a false manner, their worship being made of the inuention of man, euen of that man of sinne, erroneous, and imposed vpon them.

2 Then for that the prophane vngodly multitude without the exception of any one person, are with them receiued into, and reteined in the bosome and body of their Church, &c.

3 Then for that they haue a false and Antichristian ministry imposed vpon them, retained with them, and maintained by them.

4 Then for that their Churches are ruled by, and remaine in subiection vnto an Antichristian and vngodly gouernment, cleane contrary to the institution of our Sauour Christ.

G. G. ^I



In my former answer vnto these your articles which ye call A breefe sum of your profession, I kept the same order in which they stand. But now I begin first with your heauy accusation of the foure heinous transgressions for which ye condemne and abandon all the assemblies as they generally stande in

England: and come after vnto those former articles, which conteine your association, wherein ye conioyne your selues, and enter into couenant with God (as ye say) to set vp all the ordinances of Christ, for I take this to bee the fittest order. Your syxt article which now must be first, being expressed in these words. And now that our forsaking and vtter abandoning these disordered assemblies, as they generally stand in England, may not seeme strange or offensiuie to anye man, that will iudge or be iudged by the word of God: we alledge and affirme them heinouflic faultie, and wilfullie obstinate in these foure principall transgressions. To this I answered: That Elias did see outward idolatrie practised, and saw none which

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which did mislike, and therefore complained of all. It was an error, but whereas Gods word is embraced, and multitudes abhorre Idolatrie, and labour with sorrowfull teares to bee purged from their sinnes, it is an intollerable pride and presumption of men, to set themselves in Gods iudgement seat, and to condemne all of wilfull obstinacie. Let it be shewed where ever any, led by Gods spirit haue dealt in this sort, and especially in charging them most falslie, as shall appeare.

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Here you verie vehemently charge vs with vntollerable pride, presumption, and intrusion into Gods iudgment seate, to be voide of Gods spirite, to charge and condemne you most falsely, as you say shall appeare. How iustly you charge vs with these crimes, or discharge your selfe, and your assemblies of these present transgressions vpon the scanne of your answers shall appeare, &c.

All such as take vpon them to iudge and condemne whole assemblies, that professe the Gospell, and that with slanderous accusations, as you do, may right well be charged with intollerable pride, presumption, and intrusion into Gods iudgement seate, seeing the Scriptures do cleerely warrant it. For he that iudgeth one man to be no true Christian, which holdeth the place of a brother, and laboureth to please God, professing the faith soundly in all fundamentall points, either for some errors in iudgement, or frailties committed in life, proudly aduanceth himselfe into Gods office, who alone searcheth the heart, and trieth the raines of the children of men. What shall we say then of those which condemne whole multitudes, amongst whom there be many vnspotted with grosse errors and offenses? But the ground of your doing is from hence, that such as commit principall transgressions, and be wilfully obstinate in the same, the word of God doth condemne them. And then ye say, that the assemblies in England be heinouly faulty, and wilfully obstinate in foure principall transgressions. Be boldly alledge and affirme, but ye make profe neither

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of the transgressions, no2 of the wilfull obstinacie. Touching the transgressions, what meane ye by principall? If y^e vnderstand great faults and grosse errors, and holde withall that there is no faith no2 regeneration among those which erre grossely, & commit great faults, ye maintaine heresie, which is conuincd by infinit places and examples of the Scriptures. The best that euer were, did know but in part. 1. Cor. 13. The godliest were regenerate but in part. Rom. 7. Of the strongest it was said, who can tell his errors, Psal. 19. and in manye things we sinne all, Iam. 3. If Noah, Abraham, Lot, Dauid, Solomon, Samson, and other holy men, greatly replenished with the holy Ghost and with faith, did sometime fall into great sinnes: howe many will be the errors, the diuisions, the frailties, and offenses among the multitude in the church, where, with the stronger, and such as haue the greater knowledge and godlinesse, there are heaped vp together multitudes of weake, and such as be carnall, and but babes in Christ, besides hipocrites, and counterfait brethren? If by principall transgressions, ye meane onely such as be fundamentall, then ye do most falsely accuse the Church of England, which holdeth not any heresie o2 blasphemie against any one ground o2 principle of the holy Christian faith. Y^e must then either mainteine this heresie, which is, that where the true faith is, there can breake forth no great faults, errors, and abuses: o2 this absurd manner of speech which after ward y^e vse, that all errors and deformities in religion, be heresies, blasphemies, and abominations, o2 els confesse that with intollerable pride presumption, and intrusion into Gods iudgement seate, y^e haue taken vpon y^e to iudge and condemne whole assemblies, which professe the faith of Christ sincerely in all fundamentall points, among whom there be many particular persons which study earnestly to please God, mourning for their owne sinnes, and are like iust Lot, 2. Pet. 2. vexed and tormented to behold the wickednesse of others? And now touching wilfull obstinacie, how will y^e proue that to be in all the assemblies, and in all members of the assemblies of England? If ye say there be apparant transgressions in which they continue,

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tinue, and therefore they be wilfully obstinate, and so to be utterly abandoned. I answer, that your conclusion doth not follow, because the continuance in all sorts of errors and offences, in such as profess the faith, doth not warrant men utterly to cast them out as Heathen: but where after admonition and conviction, the censure of the Church is despised. The rule of discipline given by our Saviour Christ, maketh this verie cleere. If thy brother sinne against thee, tell him of it betwene him and thee alone. If he heare thee, thou hast wonne thy brother: if he heare thee not, take one or two with thee, that by the mouth of two or three witnesses, every word may be confirmed: If he heare not them, tell it to the Church: if he heare not the Church, let him be as an Heathen or as a Publican. Math. 18. We see that private members may not utterly abandon and cast forth any one brother, that is one which professeth the true faith, and for his profession hath the place and dignitie of a Christian: nor iudge him so wilfully obstinate, that he must be accounted as an Heathen, untill the Church haue so iudged and cast him forth. The same orderly course and rule of discipline is to be obserued, in admonishing, accusing, convincing, condemning, and utter abandoning any particular assembly, which hath the dignity of a Christian church, and doth offend so grievously, and shew such obstinacie, that it deserueth so heauy a censure. In a particular Church there be errors and sinnes, I will not saye in many, but in all, in as much as every one hath his blindness and corruption, erreth and sinneth continuallye one waye or other. From hence it cometh, that of necessitie there be alwaies in the Church diuersities of opinions, discorde, diuision, and dissention, with many corruptions and abuses. For if it be most manifest, that the learnedest and godliest that liueth, doth carrie with him his errors, defects, and corruptions: what shal we looke for where the multitude is of learned, vnlarned, strong and weake, altogether, how innumerable will the frailties and corruptions now among all be: wherebpon it followeth, that the vniuersall Church cannot rightly cut off and utterly abandon any particular assemblies, vnlesse it be for errors & abuses which

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ouerthrow the faith, & destroy true Christianity. The precept of S. Paul, in that wher vnto we are come, let vs proceed by one rule, to be like minded, Phi. 3. is her to take place. I will now proceed more particularly. The church of England, euen as it generally standeth in the publike assemblies, among al godly Churches which know the faith which she doth openly profess and maintaine, hath the place & dignity of a sister: They all giue vnto her the right hand of fellowship, acknowledging her for a mother in Israel, in as much as she hath not bene barren, but hath brought forth many deare children to God, and not a few of them crowned with martyrdome. Behold then the inordinate dealing, and arrogant presumption of you Brownists. Yea behold euen the top of your pride, against God and man, which professing to set by discipline, and glorying that you suffer for it, do breake and utterly abolish the rules thereof giuen by Christ, by your utter forsaking and abandoning all the assemblies in England: for let it bee confessed, that the errors, the sinnes, the imperfections, the spots, and deformities of our Church be many, so that she is not in her generall estate, so faire as the fairest of her sisters: yet hath she heretofore had, and now hath, many noble children, richly adorned with heauenly iewels, and pretious gifts of learning knowledge, faith, and godlinesse. And howsoever the Papists one way, and the Brownists another way, do aggravate her crimes with pestilent slanders, yet shall they neuer proue, that either in doctrine or manners she is guilty of any fundamentall crime, which separateth from Christ, and destroyeth the life and being of a true Church: yet you Brownists, not obseruing the rule giuen by Christ, doo utterly abandon and cast forth from their dignitie, all our assemblies in England. For ye haue condemned al of wilful obstinacy, euē to particular members: & who hath giuen you this authoritie to thrust them out of Gods familie, which the whole vniuersall Church cannot rightly doe? Who could euer imagine, that vnder the pretence of setting by discipline, the diuell should breath such pride into rotten flesh, as utterly to overthrow the whole substance of it: for whereas all the Churches of Christ in these parts

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parts of the world, doe know the estate of our Church, and be able to discern the græuouse of our errors: yet doe they all acknowledge and reuerence our assemblies as holye sisters. And you Brownists, men void of knowledge and discretion, without authoritie, without any calling or warrant, euen vpon a frantike brauerie, and without obseruing any rule giuen by Christ Iesus, take vpon ye most presumptuously contrary to the iudgement of the Churches, to cast forth and vtterly to abandon the same. What Pope hath dealt more proudly in violating the discipline? If there were but this one thing against you, it were sufficient to declare your cursed dealing, but your furies are many, first in your slaunderous accusations, which now we come vnto.

The first principall crime obiected by the Brownists.

They worship the true God after a false manner: their worship being made of the inuention of man, euen of the man of sinne, erroneous, & imposed vpon them. *The Brownists.*
1 Transgress.

To this I did answer, that our worship is the imbracing of the holy Bible: by the doctrine thereof, we sake to beleue in God, to call vpon him, and to do all good woꝝkes, &c.

The first transgression we charge your assemblies with, is that you worship God after a false manner, your worship being made of the inuention of man, euen of the man of sinne, erroneous, and imposed vpon you. You answer, your worship is the imbracing of the holy Bible. Thus begging the question, you neither prooue your worship by the Bible, nor answer one of the foure apparant reasons, which we bring in our article, where it is false and contrary to the Bible, &c. *The Brown.*

To the intent that mine answer and your accusation may stand the clearer to be seene into, and the better to be iudged of, I draw your woꝝds into a syllogisme thus.

Whatsoever assemblies worship the true God after a G. G.
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false manner, their woꝛship being made of the inuention of man, euen of the man of sinne, &c. the same are not the true Churches of God. But the assemblies as they generally stand in England, doo woꝛship the true God after a false manner, their woꝛship being made of the inuention of man, &c.

Therefore the assemblies in England be not the true churches of God.

I did not, noꝛ doe not deny the first part of this argument, the proposition, so that we vnderstand by false maner of woꝛship, and the same made of the inuention of man, such a false manner as doth ouerthrow the very ground and foundation of faith, and make an vtter seperation from the Lord Iesus Christ. Such as the woꝛship is in popery, where they teach and doe many things contrary to the principles of faith, placing holinesse and the woꝛship of God in their owne inuentions, and seeking remission of sinnes, and the merite of eternall life, in euery beggerly superstitious obseruation and ceremony. But if by false manner of woꝛship, yee vnderstand euery erroꝛ, fault & coꝛruption, in matters of religion, which though they be euill and to be condemned, yet ouerthrow not the faith noꝛ the very essence of Gods true woꝛship, but be in circumstances, oꝛ in parts that may be maimed, and yet the life remaine: then I deny the proposition as most erroneous, false, and hereticall. For king David with the princes, the Pꝛæsts, the Leuites, and people, erred, and that grossly, contrary to the expresse law of God, Numb. 7. vers. 9. when they carried the Arke vpon a Cart: yet were they euen then the true Church of God. It was a great offence, that in the dayes of some good Kings of Iuda, the people sacrificed in the high places, but onely to the Lord 2. Kings. 11. & 14. 15. They should by Gods appointment haue done it at Ierusalem onely: yet were they neuerthelesse Gods people. The Passouer was a pꝛincipall part of Gods woꝛship, but they kept it not so pꝛecisely according to the law, of a long time, as they did in the 18. yeare of Iosias. 2. King. 23. 2. Chron. 35. The Pꝛeachers at Corinth did very euill in building Timber, Straw, and Hay, vpon the foundation: and so did the people which soꝛted themselves

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as it were by severall companies to follow them. But yet because they held Christ the foundation in the true doctrine, S. Paul saith, their woꝛkes should burne, they should suffer losse, neuerthelesse they themselues should be saved as it were by fier. 1. Cor. 3.

Now to come vnto the second part of your argument, the assumption, which is, that the Church of England doth woꝛship the true God after a false manner, their woꝛship being made of, &c. I did deny that, by affirming that the woꝛship of our Church, is the embracing the holy Bible, by the doctrine thereof, &c. I say, I beg the question, and pꝛoue not our woꝛship by the Bible. And I say (if yee call it begging) you beg the question, & would haue that graunted vnto yee as true, which is most false. For excepting imperfections, wants, spots, blemishes, & faults, which destroy not the true woꝛship of God, our Church doth woꝛship the Lord aright, without heresie, blasphemy, or idolatry. The doctrine of our Church is published: if yee can take exception against any point, to be heresie or blasphemie, bring it forth that it may be tried by the Bible. Then next yee complaine further, that I do not answer one of those 4. apparant reasons which yee bring, why it is false and contrary to the Bible. Well then they may now be considered. Thus yee haue noted them with figures ouer the head, our woꝛship being made of the ¹ inuention of man, euen of the ² man of sinne, ³ erroneous, and ⁴ imposed vpon vs. I know not for what cause they should be called apparant, vnlesse by a farre fetched trope of Metonymie, because they manifest and make apparant your vanitie, and Anabaptistickall error. For the first thre be no more but one bare affirmation of that principall transgression which yee charge vs withall. For all false woꝛship is mans inuention, whether it be the inuention of the man of sinne, or of any other man, it is all one before God, who respecteth not persons, but the wickednesse of the sinne. Also to be mans inuention in Gods woꝛship, and to be erroneous is all one. For whatsoever man inuenteth in Gods woꝛship, is erroneous: and whatsoever in the same is erroneous, hath bene inuented by man. So that the thre first are

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all one bare affirmation, and the very same with your article. Your Anabaptistickall error is in the fourth: for yee challenge such a freedome to the Church, as that nothing may be imposed vpon the flockes, no not any thing that the Church gouernours shall decree by the word, which doth ouerthrow the discipline in a great part. Then yee proceed and say, for further manifestation of our worship in particular, let the booke of Common prayer be examined by the word of God: which yee terme a great pregnant idoll full of errors, blasphemies, and abominations. If the booke stand to be tried by Gods word, there is no doubt, but as all things done by men, euen the best, it shall be found vnperfect. He that will haue it to be no true worship of God, in which there be errors and spots, holdeth the heresie of perfection, which is very foule and detestable: for it is as farre beyond our power, to bee perfect in Gods worship, as to perfoyme perfect obedience in the second table of the lawe. And touching the booke of Common prayer, let the reader consider, it is not the question betwene vs, whether there be faults in it, great faults, or how many: but whether it be a great pregnant idol, full of heresies, blasphemies, and abominations? I confesse that all men ought with vtter detestation, to shunne our worship, if it be such as you accuse it. But indeed your accusation is false, your slaunders are foule and impudent. This shall appeare by following your words as they be set downe, where yee name those blasphemous abominations, which yee charge the booke withall, in their seuerall rankes. Yee aske vs where we finde in the new Testament our Romish fasts, our Ember daies, Saints eues, and Lent. I am indeed out of all doubt, and most assured, that if a man read ouer, not onely the new Testament, but also both old and new, from the very beginning to the end, he shall neuer finde any allowance of Romish fasts. I say likewise of the Booke of Common prayer, that there be no Romish fasts in it: and that yee do most iniuriously slander and belie vs in matching our Church in this point with the blasphemous synagog of Rome. For that Antichristian Church, derogating in all things from the Crosse of Christ, hath vpon certaine daies, and at certaine times,

times, appointed an abstinence from meates, placing therein the worship of God, remission of sinnes, and the merite of eternall life. The Church of England doth vtterly condemne this as the doctrine of Diuels, 1. Timoth. 4 pronouncing them enemies to the crosse of Christ, which maintaine meritorious fasting. We teach that the kingdome of God is not meat and drinke, but righteousness and peace, and ioy in the Holy-ghost. Rom. 14. And that there is no holinesse in eating or not eating, but an abstinence whereby we may humble our selues, and be more seruent in prayer. The politike lawes of this land, which appoint that vpon certaine daies men shall not eat flesh, doe it in respect of the common wealth, as to maintaine Navigation so much the better, by encouraging men to fish, and for the spare of the breed of yong cattle: appointing moreouer a penaltie for such as shall take the daies to be obserued as meritorious Romish fasts. Therefore let all men heere at the first consider, how sophistically yee doe argue: that the Church of England doth abstaine from flesh vpon ember dayes, Saints Eues, and in Lent: therefore the Church of England doth maintaine and obserue Romish fasts. Thus doth one cracke of your great ordinance, vanish onely into smoake. Then yee say, your idol feasts, your Alhallowes, Candlemas, seuerall Lady dayes, Saints dayes, and dedicating Churches vnto Saints. Heere also yee thunder out terroz, as if the Church of England did worship idols, and celebrate feasts in the honour of false gods: and yet all is but a starker lie, and a wicked slander. And I would wish all men to obserue the boldnesse and eloquence which yee haue in this vaine. For whereas the synagog of Antichrist, denying the onely mediation of our blessed Lord Jesus, did set vp the Saints as mediatozs, did praye vnto them, worship them, celebrate holy dayes in their honour, and dedicate churches vnto them: the Church of England for these and such like abominations, hath separate her selfe from them, teaching by the holy Scriptures, that there is one God, and one mediator betwene God and man, the man Jesus Christ. That the same only true God is to be worshipped alone, and called vppon

1. Timoth.

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act. 4.
al. 51.
act. 3.

23. 17.

through the only mediation of his beloved Sonne, in whome he is well pleased. That Saints are not to be worshipped, neyther the blessed Virgin, nor any other, nor no dayes to be celebrated in their honour, nor Churches dedicated vnto the: how bitterly then do you slander? We will reply, that the Saints dayes be kept in our Church: yea but ye must shewe that they be kept in their honour, which ye shall not be able to do, seeing the contrary is manifest, the Statute expressing that our Church doth call the Holydayes, not for the Saints sakes, but for the holy exercises vled vpon them in publike assemblies. Divers Churches also among vs are called by the names of those Saints which they were dedicated vnto, but to say that we do therefore dedicate Churches vnto them, is very ridiculous. In the City Athens there was a place of Iudgement which bare the name of Mars, S. Luke calleth it by the same name, doth he therefore dedicate it also vnto that heathen God of battaile? When we call S. Peters Church, or Paules Churchyard, it is but to distinguish them by the names by which they are commonly knowne and called. Then follow our Comminations, Rogations, Purifications. Touching Comminations, they be a part of the Canonick Scripture which is to be read in the Church. Rogations, I take to be the compassing in of the limits and bounds of Parishes, which is commaunded only to auoide contention and strife that might growe, and there is nothing in the booke of Common Prayer touching these, that euer I could finde. Purifications are annexed, only to make by your rining figure: for neither the booke, nor the doctrine of the Church of England, doth speake of any Purification, but only in the bloud of the Lambe. There is a Thanksgiuing prescribed for Women after Childbirth, but neyther for Jewish Purification, or Popish Superstition, & therefore not in such sort to be condemned. After comes in our Tithes, Offerings, Mortuaries. For the Tithes and Mortuaries, I do not finde them once named in the booke, the Offerings in deede are. But ye will say that is no great matter, seeing they be in our Church. That is true, but yet they are but for maintenance of the Ministerie,

Ministerie, & not as a matter tyed of necessitie vnto a Priest-
 hode, as in the time of the Lawe: and if they were, the error
 could not be fundamentall. In the next place are brought in,
 our manner of visiting the sicke, and howling them with the
 Sacrament, our Absolution, blasphemous Dirges, and Fu-
 nerall Sermons ouer and for the dead. There is prescribed a
 manner of visiting the sicke, and so is there in the leiturgies
 of some other Churches that professe the Gospell, but where
 haue ye seene it practised, or the practise vrged by those that
 haue the gouernment of our Church, at their hands which are
 able and diligent Pastors: Whereby your iniurious dealing
 may appeare, in charging all the assemblies as they generally
 stand in England with matters which the greater part do
 not practise, nor yet are required. For if the sicke man be by
 the Minister of the word instructed, exhorted, comforted, and
 strengthened in faith and repentance, yea euery way prepa-
 red to depart ioyfully in the Lord, it is that which the booke
 aimeth at, neither is there any moze required, although he vse
 no prescript forme set downe. By your phrase of howling
 with the Sacrament, ye would make the simple beleene, that
 the Popish Howling is retained among vs. This is but a
 false kind of packing, seeing our Church vtterly condemneth
 all the wicked blasphemous corrupt doctrine of the Papists
 touching the Lords Supper: and also denyeth that a man is
 of necessitie to receiue this Sacrament at his death. If yee
 replie, that howsoeuer we teach, yet the booke implyeth a ne-
 cessitie, which appeareth by that it doth appoint a priuate
 Communion. I answer, that euery booke doth denie it to
 be a matter of necessitie, and doth appoint it but to relieue the
 trouble which might arise in weake consciences through the
 want thereof, for these be the words of the booke: The Cu-
 rates shall diligently from time to time, but specially in the
 Plague time, exhort their Parishioners to the often receiuing
 in the Church, of the holy Communion of the bodie and bloud
 of our Saviour Christ, which if they doe they shall haue no
 easle in their suddaine visitation, to be disquieted for lacke of
 the same. And if any sicke person that would receiue this
 Sacrament,

Sacrament, hath any impediment that he can not, the Booke
 willett the Minister to instruct him, that if he do truly repent
 him of his sinnes, and stedfastly beleue that Iesus Christ
 hath suffered death vpon the Crosse for him, and shed his
 blood for his redemption, earnestly remembring the bene-
 fites he hath thereby, and giuing him hartie thanks therefore,
 he doth eate and drinke the Bodie and Blood of our Sau-
 our Christ profitably to his soules health, although he do not
 receiue the Sacrament with his mouth. How maliciously
 then do you charge the assemblies in England with howling
 the sicke with the Sacrament, when all the learned, faithfull,
 diligent Pastors do, as the booke requireth, exhort those that
 be of their flockes to the often receiuing of this holy Sacra-
 ment in the publike assemblie, as the due place for publike
 seales, and the people by instruction being growen so strong,
 that they do not in their sicknesse require it, and so in the most
 Congregations which are well taught, the thing is not pra-
 ctised? The Sinagog of Antichrist deuised a purgatorie which
 is blasphemous against the blood of Christ. They had indeed
 their Dirges, euen blasphemous prayers for the dead. That
 Purgatorie do we utterly deny as a wicked inuention, we
 condemne prayer for the dead, and therfore, where ye tearme
 those prayers which are read at burials blasphemous Dir-
 ges ouer and for the dead, yee are more then impudent
 in lying. Funerall Sermons I finde not inioyned by the
 booke, nor commaunded by any Lawe. We adde further, our
 corrupt manner of administering the Sacraments, the Font,
 the Crosse in Baptisme, Baptisme by women, Cossippings,
 the blasphemous Collects that we vse vnto this Sacrament,
 Wyshopings, with all the hereticall Collects of the Booke,
 which, as ye say, is a wearines vnto ye to repace, though not
 to vs both to tollerate and defend. When ye shewe some rea-
 son, why the Font is an abomination, I shall knowe what
 to say. Touching the Crosse, it must needes be confessed that
 it was blasphemously and horribly abused in Poperie, they
 ascribing vnto it power to driue out and expell Devils, and
 woꝛshipping it with deuine honour. In my iudgement also,

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the holy Church of God, within short time after the blessed Apostles, and the reuerend godly Pastors, did offend, in taking ouermuch libertie to ordeine Ceremonies Symbolicall, as that and such like, yet no doubt very reuerend godly learned men, led by the example of those holy Fathers of olde, haue iudged it lawfull for the Church to ordeine such Ceremonies. Touching the Baptisme by women, it is condemned both by the chiefe gouernours in our Church. and others, and is not practised vnlesse it be among the popish and superstitious ignorant sort. By Gospellyngs, I suppose yee meane the witnessses at baptisme, a thing vled in the best reformed churches, and thought to be expedient: so that yee doe not herein condemne the Church of England, but all Churches. Bishoping of children is little practised, for vnlesse the people require it by offering their children few Bishops doe vrgē them therunto, onely this excepted, that they be taught and instructed in the Catechisme. The blasphemous collects which we vse in the Sacrament, and all the hereticall collects of the booke, doe trouble yee very sore, and weary yee to repeat. But if it pleased God, I would ye were as weary of lying and slaundering, as ye should be in seeking in all the collects of the booke, if yee were bound to seeke and to finde, I will not say some faultes, seeing all things framed by the best men, may haue imperfections and faults: but some blasphemies or heresies. If yee haue any regard at all what ye say, gather your wits together, consider what is blasphemie, and what is heresie, and then note the collect where it is, and what it is. There shall neuer any man be able to proue, that the Church of England doth tollerate, much lesse defend, either blasphemie or heresie. Yet you, as if your words were true as the Gospell, clap your wings, and crowe, saying, but this candle may not be lighted, least the people should see into the abhominable ingredients, which you their Antichristian ministers doe giue them, or rather sell them, in the whoze of Babilons cuppe. All this is but your soule toong, which is no way so eloquent, as in rowling out slaunderous accusation of blasphemies, heresies, and abominations, with such like. Noeouer, whereas the case standeth

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best thus in the church of England: that there is controuer-
 sie about the Booke: and that one part dooth approue all
 things in the same as good and allowable, or at least as tolle-
 rable, the other condemne certaine things as corruptions,
 and such as neede reformation. I would know how ye could
 abandon all the assemblies: to this ye make a double answer,
 first, that vsing a part, they do homage to the whole. This is
 a foolish answer, void of all reason, for can we not praise the
 good things in a man, but we shall allowe his faultes and im-
 perfections: Your second answer is this: Neither can the
 cunningest of ye all make the best part of it other then a peece
 of Swines flesh, an abomination to the Lord. Who could
 imagin that such a frensie might take hold of any, that in mad
 furie they should not spare after a sort to strike at God, and to
 blaspheme that which is most holy: for ye knowe right well,
 that there is in the booke of Common Prayer, much of the
 sacred Canonickall Scripture, there is the Lords prayer, the
 tenne Commandements, with many other partes and sen-
 tences, there be the articles of the Christian faith, are all
 these become Swines flesh an abomination to the Lord? Let
 not simple men wonder that ye are bold to proclaimie
 all the Ministers of the Gospell within this land, to be the
 marked seruants of Antichrist, when ye dare presume to set
 your stinking brand of pitch vpon the most holy things of
 God. We will heere cry out of iniurie, and say that ye esteeme
 all those parcels of the sacred Canonickall Scriptures, in the-
 selues to be holy and pure. What is it then which turneth
 them into Swines flesh, and maketh them an abomination
 to the Lord: is it because they be bound together, and make
 one booke with the hereticall Collects: then take you heede,
 least being in prison, and fettered with heretikes, ye be turned
 also into Peretikes. If ye say, it is our abuse which turneth
 so holy things into Swines flesh, I aunswere, that the abuse
 of holy things is abominable, but the things themselues re-
 maine vndefiled: and ye must remember that we deale tou-
 ching the partes of the booke, but abuse is no part thereof.
 When ye say the best part thereof is no other then a peece of
 Swines

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17

Swines flesh, it can not be transferred from the partes vnto the abuses. If it were graunted vnto ye, which yet is to be denied as most fantastickall, that all read prayer offred vp vnto God as a sacrifice, is Idolatrie: neuerthelesse your saying is wicked and blasphemous, seeing that the reading is not any part of the booke, neither doth it peruert or defile the things themselues which are read. Thus your first accusation, that we worshop the true God after a false manner, is with false sclander, and furious outrage of speech, crying out of Idolatrie, blasphemies, and abominations, when as ye can shew no one ground of the holy Religion and worship of God, which is not holden sound and entire among vs, only ye rippe vp corruptions and spots in Ceremonies, orders, and circumstances, which touch not the foundation, but are such as men may erre in, and yet be Gods deere childe, and true worshippers.

John. 4. 23. 24. God is a Spirit, and must be worshipped in spirit and truth.

The reasons why wee disallow of read prayer, in stead of spirituall prayers, that though they may be read for meditation, as any other mens writs, yet is it Idolatry to offer vp to God such manner of sacrifices eyther priuately, or in publique assemblyes.

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1 No apocripha must be brought into the publique assemblyes, for there only the lively voyce of Gods owne graces, of the word, and the spirit, must be heard in the publique assemblyes. And more lawfull is it to vse Homelyes, then reade prayers vnto God.

2 To do any thing in the worship of God without the testimonie of his word, is sinne: but there is no ground in the Scripture for such manner of praying, as hauing no witnesse of the word, whether God be pleased with them, or no.

3 Admitte that it were a thing indifferent, as we call it, for the forme of prayer, which is but a mockery, to call reading in stead of spirituall calling on God, to be but altering the forme, or chaunging the manner, whereas in deede it is

D

changing

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changing the worke of the Spirit into an Image, or Idoll. Yet is it a bondage, and breaking of that libertie, which Christ hath purchased for vs, and therefore most detestable.

4 Because true prayer must be of faith and knowledge vttered with the hart, and liuely voyce vnto God, I am perswaded it is presumptuous ignorance to bring a booke to speake for vs such things, as we could not otherwise vtter in Gods sight.

5 To worship the true God after another manner then he hath taught, is Idolatry: but he hath commaunded vs to come vnto him being heauy laden, with contrite hearts, yea to cry out vnto him in the grieve of our soule, yea and as S. Paule sayth, The Spirit helpeth our infirmities with groining and sighing that can not be expressed, and how dare we then being a dead tree vnto God, to stand reading of the same in stead of faithfull petitions, quenching the Spirit.

6 We must striue in prayer with continuing, with frequency, without wauering, which we can not doo vppon a booke.

7 We must call vppon God in prayer at all times, as the necessities of the time requireth, not making a babling of many things, whereof we haue not any present necessitie: but stunted seruice cannot be so applyed, so it is but a babling of vaine repetitions.

8 All the deuises of Antichrist, though it were otherwise lawfull, not being necessary, ought to be abhorred of true Christians, especially such reliques as maintaine superstition, but to reade other mens bookes to God in stead of true prayers, and stunted seruice, were deuised by Antichrist, and maintaine superstition, and an Idoll Ministerie: therefore ought to be disallowed.

The prayers and worship of such Ministers and people as stand vnder a false gouernment, are not acceptable, nor haue any promise in Gods sight, not only because they aske a-misse, but because they keepe not his commaundements.

Read

Read prayer is one chiefe thing for which yee condemne our worship as Idolatrous and most detestable, and for that cause to be annexed vnto this first accusation. G. G.

God is a Spirit, and must be worshipped in spirit and in truth.

THE Scripture doth most briefly and pithily seuer all fantastickall deuises of man, from the pure and sincere worship of God, prescribed in his Word. For seeing all flesh is grasse, and the wisdomes thereof foolishnes with God, it must needs follow, that me earthly minded should please themselves in such pretended religion, as agreeth nothing with the diuine nature of God. It is needfull then in the worship of God, that we thus alwayes consider with our selues, we haue to do with God himselfe, and not with men, who is so farre differing from vs, that those things which are most easy, and pleasing vnto vs, is a wearisomnes and abhominable sacrifice in his sight: and although God dwelleth in the heauens in his diuinitie incomprehensible, yet haue we a perfect rule, whereby we know what is agreeing to his will, namely, his written word, for that we may be heere taught 1. That all hipocrisy in such things as hee hath commaunded, be carefully auoyded. 2. That wee attempt not to do any thing in his worship, whereof we haue not speciall warrant from his word, of which sort we take all manner of stinted prayers offered vp as a worshipping of God, disagreeing from the nature of God (which seeth in secret) and so agreeth with our fleshly nature, that we can not pray as we ought, & so we seeke to help our selues with such a broken staffe, wearying our selues with our owne deuises, without any promise to receyue blessing thereby. And therefore where you affirme, that a man may pray in spirit and truth, with sighes, and grones, proceeding from faith, when prayer is read, that is not true, for if their sighes came from faith, it would minister matter and prayer without a booke, yea no doubt, a troubled mind is the penne of a ready writer; and to worship God in spirit, is, when the inward faith of the heart bringeth forth true inuocation, and it is then

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then in truth, when simply it agreeth with Gods word. But you would teach men in stead of powring forth their harts, to help themselves vpon a booke, yea, to fetch their cause of sorrowing & sighing from an other mans writing, euen in the time of their begging at Gods hand. We graunt, that prayers conceaued without faith, ar not acceptable, yet may the same be called spirituall, because it is the gift of the Spirit, though not sanctified in him that so hipocritically mocketh with God. But what maketh this to our question of stinted read prayers in Gods worship? But say you, to make read prayers only to serue for meditation, is false doctrine, wherein, me thinke you offer great iniurie, for we affirmed that it had such vse as other of mēs writings haue. But it seemeth you make little cōscience to slander vs, and heere you fall into an error your selfe, affirming, and going about to proue, that reading of prayers is not for meditation at all: the prooffe you bring, is, that Christ said not to his disciples, whē ye meditate, say thus, *Our Father*, but when you pray, say thus. &c. Where, beside that you make no difference between your owne Liturgies, & the holy word of God, which is not of any priuate interpretation: Besides this I say you seeme to proue, that the Lords prayer, & all other prayers in the Canonickall Scripture serue not at all for meditation. Well, you haue hereby made the matter apparant, that read prayers vpon a booke are as acceptable, as faithfull prayers conceiued by the spirit, & vttered with vnderstanding. You say that prayers read or conceiued, being void of faith, is but vaine babling: we say the same, but what of this forsooth? you cannot see by what censure it can be called Idolatry. If false worship cannot be called Idolatry, let the first and second Commaundements be witnesses, so that it is not our penne, but the penne of Gods own finger that hath iudged all deuises of man, & hipocriticall worship of Idolatry. And although all the breaches of the first Table were not Idolatry, yet you know that to worship our own deuises, is Idolatry. Is not prayer a speciall part of the first Commaundement, and our Sauour Christ comprehendeth all the foure first Commandements in this, that we loue God aboue all: the

the transferring of any part whereof from God, must needs be idolatry. But say you, if we do thus & hold withall, that no idolator can be saued, the surely are all lost, &c. This is countrey diuinity, if the Salt haue lost his saueur, what should be sessed therewith, we hold that no idolator can be saued without true repentance, & renouncing their sinne so far as God shall shew it the, yea & craue with *Dauid* for pardon for their hidden & secret sins. And doo you thinke any man liuing is void of idolatry, either inwardly or outwardly, so long as we liue, or that we can keep any one comendement in perfection? The Lord therefore giue vs repentance: for in some things we sin all. Me thinks this should not be, *M. Giffords* language to be so ignorant in the principles of religion, & if you haue waighed our arguments no better then your preface, it shall be greuous to me to make any answer.

To condemne and ouerthrow read prayer, yee bring, as the ground or foundation of all your matter, this sentence. God is a spirit, and to be worshipped in spirit. *Iohn. 5.* This scripture indeed is cleere and strong, to cut downe all carnall worship as disagreeing from the nature of God. And if any doo maintaine, that the very bodily action of reading prayer, is the worship of God, it may fitly be alledged against them. But to apply it in that manner which you doo against read prayer, is frivolous, vnlesse (as I say) yee could proue, that a man cannot pray by the spirit of God, with sighes and grones proceeding from faith, when the prayer is read by the booke, or vttered after a prescript forme. To this you reply with diuers arguments. The first is, that if the sighes and grones were of faith, it would minister matter of prayer without a booke. This reason by a connection is drawne from, and dependeth wholly vpon the force and effect of faith, to minister matter of prayer. It is to be framed thus. If the prayer with sighes and grones were of faith, it would minister matter without a booke: but the matter of their prayer, with sighes and grones, is not ministered without a booke, therefore it is not of faith. to make this argument strong and sufficient from the connection of faith, and the liuely efficacie thereof to vtter prayer, yee

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must adde two things, the one, that faith is perfect vnto this efficacie, to minister matter of prayer, and needeth no helpe. The other, that the effect and power of faith, to minister matter of prayer, cannot stand nor be ioyned with any outward helpe. Unless I say yee adde these two, with the coupling together faith and the effect, which are both of them hereticall, there can be no necessarie consequence. To make it yet more manifest, let it be drawne into an other forme of syllogisme, thus. That which hath power and efficacie of it selfe to minister matter of prayer, neede not any outward helpe, nor cannot touching the utterance of matter in prayer, stand with any outward helpe: But faith hath force and efficacie in it selfe to minister matter of prayer: Therefore faith needs not the helpe of a booke, nor cannot stand with any outward helpe, touching the utterance of matter in prayer: And so consequently, the sighes and grones in prayer red, cannot be of faith. This consequence shall neuer be brought in, vnlesse yee frame your argument after that sort. So that both these fantastickall errors be included in your speech, the one, that faith touching the efficacie to minister matter of prayer is so absolutely perfect, that it needeth no outward helpe, the other, that it cannot touching prayer stand with any outward helpe. I doo acknowledge that there be no sighes nor grones, nor any prayers that can be regarded of God, but such as come from faith. I doo also hold, that faith is not in any, without some efficacie and power to utter some matter of prayer. But now we must consider the degrees thereof: for doubtlesse if there were in men a perfection of knowledge, of faith, and of quicknesse, there should need no outward helpe: but the best come farre short of that. Such as appoche nearest therevnto, need so much the lesse any outward helpe. But the most are ignorant, weake, short of memory, dull and slow, and need all helpe to stirre them vp, and to direct them, euen as children, that are to be stayed vp and led by the hand. Prayer indeed is a spirituall worke, proceeding from faith, which is a spirituall gift, but yet it doth stand with outward meanes and helpe. The Holy-ghost alone dooth worke faith in man, but yet it cometh by hearing, Rom. 10,

Faith

Faith bringeth forth prayer, but we must consider, that as the same faith cometh by hearing, and is grounded upon the word, so is it cherished, supported, increased, continued, and quickened in efficacy, and made more forcible unto every good worke by those helps of outward meanes. For further confirmation ye adde, yea no doubt, a troubled minde is the penne of a ready writer. Let it stand in forme of syllogisme thus. That which is the pen of a ready writer, needeth not the helpe of a booke. But a troubled minde is the pen of a ready writer: therefore it needeth not the helpe of a Booke. The proposition is true, if by the pen of a ready writer ye vnderstand an absolute perfection of knowledge, cheerefulnesse, direction, memorie and utterance. But that was not in Moses, Daniel, Paul, or any other. Therefore here againe ye runne upon the rocke of an hereticall opinion of perfection. Your assumption, where ye say: no doubt, a troubled minde is the pen of a ready writer, is utterly false, and your bold affirmation without scripture is not enough, seeing there be many so perplexed and confused in the trouble of their minde, and oppressed with ignorance, that they cannot pray, nor know not what to utter: which, when they haue instruction and consolation ministred unto them by some godly man, or if that cheefe help faile, by reading vpon a booke, poure forth teares and supplications.

Your next reason is in many words, which yet I will re-
peate. To worship God (say you) in spirite, is when the inward faith of the heart bringeth forth true inuocation: and it is then in truth, when it simply agreeth with Gods word. But you would teach men in steed of pourcing forth their hearts, to helpe themselves vpon a booke, yea to fetch the cause of their sighing and sorrowing from an other mans writing, euen in the time of their begging at Gods hand. I will also draue it into a syllogisme, to the end it may the better be iudged of. None worship God in spirite, but they which from the inward faith of the heart bring forth true inuocation, that is, such as simply agreeth with the word of God. But all such as read vpon the booke the prayer which they pray,
fetch

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fetch the cause of their sorrowing from an other mans writing in the time that they pray, and doo not from the inward faith of the heart, bring forth true inuocation. Therfore none that reade their praier vpon the booke, doe worship God in spirit. The proposition I assent vnto as sound and good: for it is no true inuocation except it agree with Gods word. It is not to worship in spirit, vnlesse it proceed from faith out of the heart. But your assumption, which is, that all that reade the praier which they pray, doe not from the inward faith of the heart, bring forth true inuocation, I cannot allowe, seeing yee bring nothing for proofe thereof, but that which is most frivolous. For whereas yee say in the first part of your confirmation, that we would haue men in stead of powring forth theyr hearts, to helpe themselves vpon a booke, yee speake vnruly and foolishly. For we wish men to vse the helpe of a booke that they may the better poure forth their hearts to God. Being such as are not otherwise thzoughly able.

The next part of your confirmation, is euen to as great purpose, when yee say, We would haue men fetch the cause of their sighing and sorrowing, from an other mans writing, euen in the time of their begging at Gods hand. For how fondly doo yee make that to be the cause, which dooth but manifest the cause? for the cause of all sighing and sorrowing, is the sinne and miserie which is within vs: which we may the better behold and expresse by instruction. I haue grieuous sinne, and wrath belonging therevnto, which I doo partlie know, and can make some moane therein, and praye: I come into the publike assembly, where I heare the minister preach the word, which dooth moze fully laye open and display my sinne and misery: I am hereby driuen into deeper sighing and sorrowing, with belement praier in my heart vnto God: shall it be saide, that I doo now fetch the cause of my sorrowing from an other mans speech in the time of my begging at Gods hands? If not, then why should I be said to fetch the cause from the booke, which also dooth instruct me? the like may be said, when the congregation dooth pray with their pastor: they fetch not the cause of their sighing from him: but are stirred vp by him, Your next words stand thus. The reasons why

why we disallow of read prayers, in steed of spiritual prayers, that though they may be read for meditation, as any other mens writs, yet is it Idolatrie, to offer vp to God such manner of sacrifices, either priuately, or in the publike assemblies. We are very angrie, that I termed your reasons, by which yee oppose read praier vnto spirituall praier, spirituall fantasies. But take you heed that they grow not to be worse. We are also grieued, that I call them your stuffe, but how good stuffe it is, let the pure word try. I said it is false doctrine to make read prayer serue only for meditation. My p^roofe was this, that Christ saith not, when ye meditate, but when ye pray, say thus, Our Father which art in heauen: and heere ye sing about as if ye had Wee. For first ye exclaime that I make sinall conscience to sclaunder ye, because I said ye make read prayer serue only for meditation, which is false doctrine. Meditation (as I take it) comprehendeth all that is done in studying and musing when one readeth, the praying is another. If ye can shew a third vse when one readeth prayer, I will confesse an error, other wise, though ye haue not exprest the word only, yet ye haue in effect vttered so much, when ye say read prayer is not to be prayed. Secondly, ye charge me to deny that read prayer serueth for meditation at all, which is in deede false doctrine: because I said Christ saith not when ye meditate, but when ye pray say thus, Our Father which art &c. Do I not say truly that Christ saith not when ye meditate, but when yee pray, say thus, Our Father which art &c. How can you then but like Spiders sucke that poyson from thence? Thirdly, ye accuse me, that I make no difference betwene our owne Leiturgies and the Canonickall Scripture, which is a most friuolous cauill, seeing our question is about reading of prayer, whether it be Canonickall Scripture, or framed from thence according to the rules of godly prayer. Thus haue ye answered nothing at all vnto that commaundement which I alleaged giuen by our Sauour, to vse that prescript forme of prayer, but only by shift and cauill. Then ye goe about to proue that euery sinne against the first Table of the Lawe is Idolatry, but with no shewe of reason. And heere ye scoffe because I sayd, if euery sinne that is against the first Table

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be Idolatry, who shall be saued? and ye demaund who is free from Idolatry? an absurd speech: for the Scripture doth not call the godly either murtherers, theues, idolaters, or such like. I thought we had not reasoned about the reliques of sin which remaine in the best so long as they liue here, but of such grosse idolatry as a Church is to be condemned and forsaken which is defiled therewith. But seeing ye confesse that all men be idolaters, that is, touching the remnants of sinne, it must needs followe that there is no Church free from all spotted, for if all the partes and members be defyled, the whole can not be cleane. This doth ouerthrowe all the arguments which yee bring to condemne the Church of England, which haue no force vnlesse yee will maintaine a perfection: for if a Church and euery member in it can not but of necessitie be spotted and defyled with some remnants of idolatrie, euen by your owne confession: then can ye not reason thus, this is a fault, it is idolatrie, therefore this or that assemblie which is spotted is no true Church, but to be forsaken. But ye must stand to proue that the idolatrie is so grosse, that it destroyeth the faith, ouerthroweth Gods true worship, and so destroyeth the verie life & being of a Church. Thus much about your preface, now follow your arguments.

gum. 1.

No apocrypha is to be brought into the publike assemblies. All read prayer is apocrypha. Therefore no read prayer is to be brought into the publike assemblies.

In my first answer I did deale only with the assumption or second part of this Argument, affirming that I could not see how it can be proued, and shewing sundry absurdities that would follow; as namely, that a prayer of the Canonickall Scripture being read when one prayeth, should become apocrypha, &c. But you replied that those absurdities grow from my mistaking your words, and I saue it was so, for our question being about the reading of prayer, and not about the matter it selfe, I took it, that although yee hold the Lords prayer, and other prayers in the holy Scripture to be Canonickall in themselves, yet being read to become apocrypha, because ye say all read prayer is apocrypha, and did not expresse it with this restraint, all read prayer framed by men, is apocrypha.

eryptha. I must now take the Argument as you say your meaning is, and deale with both the parts thereof. First then touching the proposition, no apocrypha is to be brought into the publike assemblies, what can be more false? Apocrypha is opposed vnto Canonically, if nothing may be brought into the Church but the Canonically Scriptures, then the Sermons and prayers of the pastors and teachers are to be banished. I knowe your meaning is not at all to exclude these, although your words (taking apocrypha as it is in vse among vs) do in dede shut them forth, and not only them, but any paraphrase vpon the Scripture, as the Psalmes in Metre. Now to your assumption, which saith, all read prayer is apocrypha: first, it is false touching the Psalmes and the Lords prayer, which be Canonically when they be prayed. Then further, I see no fitnesse in applying the name apocrypha vnto our speech to God, though it be vsed for that which is not his vndoubted word to vs. For by what name opposite to apocrypha, will ye call those prayers which ye do allow? ye will not call them Canonically, this Argument therfore is false and frivolous.

We must do nothing in the worship of God without Argum. 2. warrant of his word. Read prayers haue no warrant of his word: Therefore read prayers are not to be vsed in the worship of God.

To this I answer at the first, that it is great audacitie to affirme, that there is no warrant of the word for read prayer, whē there be sundry testimonies to warrant the same, vnlesse ye will make a difference betwēne that which a man readeth vpon the booke, & that which he hath learned out of the booke. Further I said, I do not remember that euer I haue read in the holy Scriptures, that God commandeth the prayer shall be read vpon the booke: for he commendeth this diligence in all his people, that they should thoroughly learne to vnderstand, not only the matters, but also the sentences and phrases, which his spirit taught his holy Prophets and seruants to vtter in their prayers, and that this is the reason why there be so many prayers prescribed in the booke

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of the Psalmes, and in other booke of the Scriptures: that whatsoeuer thing befall a man, wherein he is in the feruent affection of his heart to pray vnto the Lord, if he haue in memorie the speeches which holy men in such distresse vttered, it is a great help vnto him, if not, he may help his memory with a booke. To this you reply, that touching the vse of sentences and phzases of scripture, you could easily consent, but that ye perceiue I would not agrée with ye in certaine points, the first, that this is required only at the hands of Gods children, with promise to be heard and accepted. I wonder with what eyes ye can see that I would not agrée with ye in this thing, I put ye out of doubt, I hold assuredly, that none haue promise to be heard and accepted but Gods children, though they vse neuer so much the sentences of Scripture in their prayers. The first hinderance of your consent is remoued. The second is, that ye see I would not agrée with ye, that the same spirit doth now teach Gods childre to pray, which taught the Prophets & holy men in other ages. I professe vnto ye, that I hold it a wicked opinion, to deny that the same spirit doth now teach Gods children to pray, which taught the Prophets, &c. and so the second let is remoued. In deede here you and I dissent, that I hold, that as our faith is wrought by the word of God, so is it nourished and quickned vnto prayer, and euery good work by the same, and that the holy Ghost hath not only taught matters by the Prophets & Apostles, but also speeches and phzases fit for to vtter y^e same. And you hold that because the same spirit now teacheth to pray, which taught the Prophets & Apostles that either we may not, or we neede not vse their speeches. The third stop remaineth, which is, that I take it, God should be delighted with words and sentences. You greatly mistake it and do but caull: for I shewed my minde, not that God would regard words & sentences, but we should be holpen and comforted by them. Thus the third and last hinderance is also remoued, and now you may consent that in our prayers we may vse the prescript formes, sentences, and phzases of the word of God. To my next wordes, where I sayd, the reason why there be so many prayers prescribed

prescribed in the booke of the Psalmes, is : that whatsoener distresse befall a man, &c. you reply: y^e thinke I halt greatly, that our question being about Idolatrous leiturgies, I seeke to shewd my selfe vnder the vse of Canonically scripture. Indeed this would be a learned question, whether idolatrous leiturgies be idolatrie : or whether it be not idolatry to pray an idolatrous praier : who would looke for so childish a shift? you know our question is about the reading of a praier when one prayeth: And if it be not idolatry to vse the praiers of the scriptures, euen in their prescript forme, then all read praier offered to God as a sacrifice, is not idolatrie. I reason thus : it is not idolatry to pray the Lords praier, or any other prescript forme deliuered in the Canonically scriptures: therefore it is no idolatry to vse a prescript forme of praier, which is framed after the rules of true praier : as to aske of God alone, though the onely mediation of his sonne, and for no matters, but such as he hath promised to giue: Y^e say it is not true doctrine, that those Psalmes and Scriptures were written that we should vse in our praiers the words there set downe. Your reason is because there be other vses. I doo confesse there be other vses, but that might yet be a speciall reason, why there be so many praiers prescribed. Then y^e say y^e do not disallow the speaking, according to the word of God, but that we might not affect so much the phrases of speech, as the true feeling of our wants, He that hath not the feeling of his wants in praier, but affecteth phrases, is but an hypocrite. But ye are in a vaine opinion, if ye thinke the vse of the phrases and sentences of scripture, being fitly applied, is any hinderance either to the feeling or opening our wants, because where skill or memorie faileth I would haue them vse the helpe of a booke. I am, you feare, papistically affected vnto words and sentences. I haue already shewed, that this is not to affect the words and sentences, but the instruction, the support and quickning which our faith receiueth by those words & sentences. And this doctrine is not as you charge it, disagreeing from the counsell of the Holy ghost, which willet vs to continue in praier, to strue in praier, nor contrarie to Dauid, which said, O my soule, &c, nor to

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Paul, who teacheth that the spirit helpeth our infirmities, and maketh request for vs. But your doctrine, which saith, we must continue in prayer, therfore we may not vse such helps: the spirit dooth helpe our infirmities, and maketh request for vs, therfore we may not be holpen by the praier, or by the words of the holy scripture, is phantasticall, for the Holy ghost dooth helpe our infirmities, and teach vs to pray, by the written word. You thinke it were hypocriticall worshipping of God, to take helps by a booke, when we know not what to aske. If a man know not what to aske, he shall be able to vnderstand little by the booke. But a man may know what he should aske, and yet not so well able to expresse the same without helpe, both for memory and seruencie. Stinted praier (ye say) are as Cushions for idle papists, hypocrites, and Atheists. I graunt that such people doe abuse all the best things, shall the godly therfore be debarred from the vse? I doe teach, that whether a man of himselfe pray without a booke, or vpon a booke, if he pray not in spirit with faith, he dooth but offer the sacrifice of soles, his praier is abominable. Therfore it is but your lawish speech, when ye say I giue libertie to the lame sacrifices: on the contrary, if a man pray in faith vpon a booke, or without a booke, it is true praier, and such as God heareth. God will haue no strange fire put vpon his Altar, say you. I graunt it is so: but praier framed by the rules of scripture, and offered vp in faith, are not strange fire. We wish all men to take heed of this craftie doctrine, and I wish all men not to be to hasty in receiuing new phantasticall opinions. Your answer vnto those two Psalmes, which I noted, were giuen as a prescript forme of praier to be vled of the Church, and the forme of blessing prescribed to the Priests to blesse the people withall, Num. 6, is moze then friuolous. For touching the first, which is 92, appointed for the Sabaoth, ye graunt it was at their meeting to magnifie the praises of God, & many other Psalmes. But ye demaund, what this maketh for stinted leiturgies, papisticall and erroneous, imposed, &c. I say, it maketh nothing at all for that which is papisticall and erroneous. But it prooueth that all read praier is not idolatrie, and that

that it is no stinting of the spirit, to vse a prescript forme of praier. These fantasies of yours are first confuted thereby. Then next I argue thus. If I may vse a whole praier of the scripture, and no idolatrie, then a praier that is composed by the rules of the scriptures may be vsed, and no idolatrie. You deny, that the argument drawne from the vse of the Psalmes doth follow, because praiers composed by men, are not equall to the Canonickall scripture: and so shut out all praiers, if yee marke well what yee say, that are framed by the Preacher, For let them be holy and good, yet yee may not set them as equall with the Canonickall scriptures. Againe yee deny the argument, by affirming, that singing of Psalmes was no part of praier, but onely for instruction and meditation: ye take vpon ye to prooue this a little after, and when I come to that, ye shall haue answer. The Psalm. 102. ye say was not a praier of the Church, because it is said, O Lord heare my prayer, and not, O Lord heare our prayer: a poore shift, when vsually the church speaketh of her selfe in the singular number. Touching the blessing: ye say, that forme of words was not to tie them to vse those words, but after that manner, which is manifestly false.

Touching the orders of singers appointed by Dauid, I alledged it to no such end, as you seeme to drawe it vnto. But that in singing the Psalmes, they did read them vpon the booke. Her now ye do not onely deny, that singing of psalmes was any part of praier, but also ye will prooue it by the testimony of S. Paul to the Ephesians, and to the Collofs. where he exhorteth the to speake vnto themselves in psalmes & hymnes and spirituall songs. It is a foule audacitie, contrary to the manifest word of truth, to affirme that the Psalmes were not sung to God, seeing that not onely the speeches be directed in a multitude of places vnto him: but also the Holy-ghost doth call vpon men in this wise. Sing vnto God, sing a new song vnto him, sing praises vnto the Lord. But beside this you go further, for in both places by you cited, ye leaue out the latter part of the sentence, which is, that they should sing vnto the Lord with grace in their hearts. Let the reader peruse the

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the places, and iudge what kinde of tricke this is. It is most cleere, that they did reade the Psalmes vpon the booke when they did sing them. It is also out of controuersie, that they did sing them to the Lord, vnlesse we will deny the flat word of the Holy-ghost, and also affirme, that albeit the speech be directed to God, yet they did not in singing speake vnto him. It cannot be denied, but that many of the Psalmes be full of petitions. Also praise is a part of prayer, and a spirituall sacrifice: this was offered vp to God, in reading vpon the booke, for it is saide. Sing praises to the Lorde: therefore I conclude, that read prayer hath warrant by the word, and the reading doth not make it idolatrie, or contrarie to spirituall praier. Heere yee complaine againe that this argument doth not follow, because praiers composed by men, are not to be matched with the Canonickall scriptures. I haue answered this poore stale shift already that the praiers composed by men are no further lawfull, then they be framed by the rules of Gods word for prayer.

Thus haue I not, as you charge me, laid aside the question to make new questions: but haue dispmoued that your olde question, by shewing, that reading the praier which is godly, doth not make it contrary vnto spirituall praier, nor idolatry.

Argu. 3.

We may not in the worship of God, receiue any tradition which dooth bring our liberty into bondage. Read Prayer vpon commaundement in the assemblies, is a tradition that dooth bring our libertye into bondage. Therefore read prayer, &c.

To the assumption of this argument, I answered at the first which I particularly rehearsed, how can yee then with any shew of truth, say my words import a deniall of the Antecedents, assumption and all. My words are these: The third argument saith, that the forme of praier is a bondage and breaking our libertie with, &c. The prooues which I bring do onely ouerthrow the assumption, for I did and doe acknowledge the proposition, which you say my words import a deniall of. I would wish yee to vse more simplicitie, I say it is vngodlye and nere vnto blasphemy, to affirme that prescript forme

forme of prayer, is a tradition, bringing our libertie into bondage, and a changing the worke of the spirit into an idoll. My reason was and is, that the Lord by Moyses prescribed a forme of blessing which the Priests should vse Nomb. 6. The Prophets, as in the Psalmes, prescribed many formes of prayles and prayers, to be vled of the Church. Our Sauour Iesus Christ prescribed a forme, and sayd, when yee pray say Our Father, &c. If the verie reading, or vsing the prescript forme commaunded, were a bondage, breaking Christian libertie, or a changing the worke of the Spirit into an idoll, then the Lord God, Moyses, the Prophets, and our Sauour Christ, are charged with a great fault. Your reply is with some roughnesse of speech, which I omitte, because it is but your fashion. But for prooue, that read prayer is mans inuention, and thrust vpon the Church by constraint, ye say England knoweth by wofull experience. There hath bene I graunt in the Church of England variance about some matters to be read, which are commaunded in the Leiturgie, but not about the commaunding a prescript forme of prayer to be vled: for therein our Church doth agree with all godly Churches, that a prescript forme of publike prayers is conuenient, yea, the reformed Churches haue and do practise the same.

Here therefore I would wishe the Reader to obserue, that you Brownists, doe not only condemne the Church of England, but all the reformed Churches whatsoeuer, and can be none other but mere Donatists. For here in this your third argument ye affirme, that prescript forme of prayer commaunded, is the changing the worke of the spirit into an idoll, a tradition breaking Christian libertie, and therefore most detestable. In your first Argument, ye say, it is a dead letter which doth quench the spirit. But all reformed Churches doe by commaundement receyue and vse prescript forme of prayers. Consider then what sentence yee haue giuen against all the visible Churches of our time, and of former ages, for it will come to passe, that as the Donatists tooke themselues to be the only true Church in earth, so must

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you Brownists of necessitie, if your speeches be weighed, seeing all Churches haue and doe things which you affirme to be most detestable idolatry: but let the matter come into question to be debated among the Churches, and you will be found Anabaptists for imagining such a Christian libertie and freedom in the Church, that nothing is to be receyued which is imposed by commaundement. When ye say, that it breaketh our libertie, S. Paul proueth most plainly to the Galathians and Colossians. I pray ye then that we may see such plaine proofe, which as yet none but your selues can espy: note the sentences that will proue the matter. You take it, there is no warrant to set forth any prescript forme of prayer, because Christ hath prescribed a forme. We thinke I might more safely reason thus, Christ hath prescribed a forme of prayer, therefore neyther Pope, Bysshop, or Prelate, ought to impose any other vpon Gods children, vntill they can shewe some warrant from Gods word so to do. I am fully of your minde, that none ought to impose any other forme, vntill they can shewe warrant from Gods word. But now we marke how the Argument will followe: Moyse, the Prophets, and our Lord Iesus gaue prescript formes of prayer and praying God, to be vsed by the Church: therefore the reading of a prescript forme of prayer when one prayeth or offreth vp the sacrifice of prayse to God, doth not change the worke of the Spirit into an idoll, nor is not a breaking Christian libertie, nor idolatrie, for the holie Scripture is farre from appointing any idolatrous thing. Then I reason further, that if the Prophets and our Saviour gaue prescript formes to be vsed, the Church may take order to see them vsed. And from hence it doth followe, that the Church may impose prescript forme of godlie prayers, which are framed aright.

If any thinke this a strange consequence, let them consider that the Lords prayer in generall conteyneth in it matter touching the substance and summe of all prayers which haue bene made, or are to be made aright. The Psalmes, and other prayers in the Scriptures, doe expresse particulars,

lars, with sundrie sentences, and phrases, most fitte to expresse the same.

Nowe the Church hath power and authoritie, not onely to expound these prayers, but also to applye them vnto euerie seuerall vse and necessitie. This I adde withall, that the Church hath no authoritie to bring in any one thing in prayer, which is not conteyned in those prayers of Gods word: but when the prayers be composed and framed of nothing but the doctrine of the Scriptures, and after the rules of true prayer, nothing is brought in which God hath not commaunded. Lay aside therefore all your shifles touching Apocrypha, mens writings, and inequalitye with Canonickall Scriptures, and bring your Arguments against the prescript forme and the reading, to proue that they make a prayer holie in it selfe, to become abominable, and contrarie vnto spirituall prayer.

What yee say, our Sauour neuer vsed the words of the Lords prayer, when he prayed, neyther commaunded his Disciples to say ouer these words, neyther do we reade that the Apostles did euer vse, or enforced others to vse certayne words, &c. ye speake vnturly, for the Disciples desired him to teach them to pray as Iohn taught his disciples to pray, and he commaundeth, when yee pray, say thus: Our Father which art in heauen, hallowed be thy name &c. Luke 11. and S. Mathew an Apostle, with S. Luke the Euangelist, hath deliuered the same to the whole Church, if we reade not any where that they did vse the Lords prayer, or commaunded others to vse it? Will ye reason thus, we do not reade that the Apostles, or the Church in their time, did baptize Infants, therefore Infants were not baptized? or will ye reason thus, we neuer read that the Apostles did pray eyther before or after they preached, therefore they did not? your argument is the very same with these two former, yet from hence ye will needs conclude, y we will impose vpon whole Churches certayne words, euen our owne words, stinting the spirit of God.

I haue already shewed, that the Church hath not authoritie to bring any forme of prayer into the assemblies, but

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such as is agreeable to the rules appointed for prayer by the word of God. And where ye call it a stinting of the Spirit, I answer, that the Spirit of God is not stinted, but some men are furthered by prescript formes, their infirmities requiring such an eye, as I haue shewed before.

Argum. 4.

Because true prayer must be of faith, vttered with heart and liuely voyce, it is presumptuous ignorance to bring a booke to speake for vs, &c.

Argum. 5.

To worship the true God after an other manner then he hath taught, is Idolatrie.

But he hath commaunded vs to come vnto him heauie laden with contrite hearts, &c.

How dare we then bring a dead letter vnto God, to stand reading of the same in stead of faithfull petitions, quenching the spirit?

Argum. 6.

We must strue in prayer with continuance, &c. therefore not vpon a booke.

These three I ioyned together as hauing no waight. Ye say I answer by playne contradiction, without Scripture, or profe. In deede you quote Scripture to proue those things which are not doubted of, as, that true prayer must be of faith, vttered with hart: that to worship God after an other manner then he hath taught, is idolatrie: that we must strue in prayer with continuance. But what Scripture do ye bring to proue that it is presumptuous ignorance to vse the help of a booke, that those which reade vpon a booke come not with faith and contrite hearts, &c. but stand reading a dead letter which quencheth the Spirit, and that a booke is no helpe for continuance in prayer, what Scripture I say, bring yee to proue any of these: is not my bare denyall as good as your bare affirmation, and in this farre better that I haue before proued the vse of reading by the word of God. Dauid (say you) would prayse the Lord with hart and voyce, therefore not vpon a booke. S. Paule would pray with the spirit, and with vnderstanding, therefore not vpon a booke. Dauid and Paule had not so much need of the booke as other men. But whē they will other to sing prayles to God, as in Psalmes, & Himnes,
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and spirituall songs, did they not send them to the booke, or to the prescript formes, wherein others might praise God together with them, although they binde not men alwaies to the booke. Then yee adde a reason, why praier read, cannot be true praier: which is, that in reading we fetch the matter from the booke which moueth the heart. In true praier we fetch the matter from the heart, which causeth the mouth to speake: as, I beleued, and therefore I spake. This is a most ridiculous vanitie, for tell me this, when we bring forth in true praier, matter from the heart which causeth the mouth to speake, hath not the heart bene first moued with the word of faith? why may not the heart be moued againe with hearing or reading the word, and so utter true praier? the heart is moued when one heareth the praier of the minister, and presently sendeth forth praiers together with him. Do ye imagine that the heart cannot both be moued and pray at the same instant? Is it not possible for one to pray in singing a Psaline?

We must pray as necessitie requireth. But stinted praiers cannot bee as necessitie requireth. Therefore stinted prayers, &c.

Argu. 7.

To this I answered, approving the proposition, and in the assumption I did distinguish of matters to be praied for, as that there be things necessarie to be praied for at all times, and of all men: of these a prescript forme may be vsed at all meetings of the Church. There be matters not at all times needfull to be praied for: touching these, there can be no prescript forme to be vsed continually, yea some things fall out so rare, that it were hard: for, as it is a fault to omit, that which needeth continually and of all men to be praied for: so is it a grosse babling to pray for things whereof there is no need. And if yee obserue the prescript praiers of all Churches, yee shall find the regard of these two things, that nothing necessary be omitted, y no praier be for such things as fall out sildome, but they are limited to the time. And further, that which falleth out beside the prescript formes, the ministers of the word are to supply. And in the Church of England, the Preachers are not limitted touching the matters of their praiers. But if I

meane by the things which be necessary to be prayed for at all times, the Sacraments or any such thinges as Christ hath set forth in his word, wee should thinke our Saviour Christ, you say, to haue forgotten himselfe, that when he did commaund them to preach and baptize, that he did not prescribe some forme of wordes for their prayers, before their doctrine and Sacraments.

To this I answer, I doo not holde that for the administration of the worde and Sacramentes, it is of necessitie there should bee a forme of prayer prescribed: for the Minister may conceiue the prayers at the administration of the Sacraments, as well as at the preaching of the worde. But prescript forme, is for conueniencie. Neither am I of the minde, that one precise forme is of necessitie. Therefore y^e reason verie fondlye, in saying wee might thinke our Saviour forgot himselfe, that he did not prescribe a forme of wordes for their prayers, before their doctrine and Sacramentes. Your next wordes, that then I must further saye, that all things necessarye in the worship of G D D, are not contained in the Canonickall Scriptures, and so euery waye upholde the Papists, are euen as farre wide. For all things necessarye and conuenient in Gods worshippe bee contained in the Canonickall Scriptures. But are you ignorant of this, that there be many thinges conteyned in the Scriptures, which are not in particular expessed, but to bee gathered from the generall groundes and rules of doctrine. What if one should object vnto y^e, there is no commaundement nor example of the Apostles in the scriptures, for anye prayer to bee made at the Preaching of the worde, and administration of Sacraments. Therefore it is not contained in the Scriptures, that there should bee anye, and so a thing not necessarye. Would y^e not lye to this, that although it bee not expessed by anye commaundement, that there should bee such prayers, yet is it to bee gathered out of the doctrine contained in the Scriptures? How grosse are y^e then, in saying that this dooth upholde the Papists:

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But y^e saye, it were well I set downe what it is, that may bee fitte at all times, and for all persons to craue? I maruaile anye should be so babling, as to propound such a matter, making doubt. For can y^e be ignorant, that going thzough the whole Lords praier, and opening the particulars, there is no one petition, but almost all bzanches of it are necessary to bee craued at all publike meetings and of all persons.

When will there bee a time, and an assemblie, in which it shall not bee fitte for all to make supplication, that the name of the Lorde may bee sanctified: that they may receiue the giftes and graces of the Holy-ghost, to imbrace the true light of the Gospell, to increase in knowlege, faith, and repentance: to praye for Princes, for the whole Church, and for the ouerthrowe of Chzistes enemies: to haue grace to obey, and to walke worthy of the Gospell. To craue all benefites for our necessary sustentation, and the pardon of our sinnes, with deliuerance from the deuill. They bee all contained in the Lordes praier, but wee as children neede to haue them particularly expressed, in that manner which may best helpe and guide vs.

And touching praiers at the Sacraments, they may verye well be the same, seeing the thinges doo euer remaine the same which we are then to craue. Unlesse y^e will maintaine, that there bee thinges in administration of Sacraments, at sometime to be prayed for, and not at other. Then so farre as prescript forme of prayer dooth fullye and fitlye expresse our neede, it is no babling, and so this your argument dooth not condemne it.

Read prayers were deuised by Antichrist, and maintaine superstition and an idol ministerie. Therefore read praiers are not tollerable, &c.

Antichrist deuised manye blasphemous wicked prayers. But to say that the reading or following a prescript forme of praier was his deuise, is most false: for there were leiturgies in the Church of olde, before Antichrist was set in his throne. And mozeouer, the prescript formes deliuered in the

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the scriptures to be vsed, and which were vsed and practised by the Church, shewe that the thing is allowed by God. We say, I haue confessed, that I neuer read in the scriptures any warrant to reade praiers vnto God: and then it must needs follow that it is antichristian. I say, you know that ye doo falsifie my speech. For I said and haue proued, that it is great audacitie to affirme, that there is no warrant in Gods word for prescript forme of praier. But I do not remember that euer I read in the scriptures, that God dooth commaund a man to reade the praier vpon the booke. My reason is rendered, that God dooth commend such diligence in all his seruants, as to haue in memorie, &c. Will ye gather thus, it is not expressely commaunded, therefore there is no warrant: it is not expressely commaunded that euer I read, that the Minister shal make praier befoze and after his sermon. Will ye charge me herevpon, that I say there is no warrant for it in the word: There would sundry inconueniences growe for want of prescript forme of publike praiers. I did onely mention this, that euery frantike spirit, of which sort there may bee some in the Ministrie, will not onely be vnlike themselues, but vary from others. You reply, that the Papists haue not so weake reasons for their idolatrous leiturgies, rubrikes, and Canons. It appeareth by all your arguments, how inexte men ye are to iudge of the waight and sufficiencie of reasons, alledged by the Papists or others. We say, if it be but in phrases of speech, that they differ, it is no sufficient cause to ordaine leiturgies. I graunt that is true: then ye say, if it be in doctrine or conuersation, the censures of the Church are to helpe that. I confesse that the censures of the Church are to redresse such things. But your reason yet hath two defaults. The one, that ye diuide differing in adiministration of Sacraments and publike praiers, but into two members, difference of phrases, and difference of doctrine. When as there be sundry other differences, as in order and ceremonies, which the Church is to haue regard of, and not to leaue arbitrary. Your experience in these matters, is not so great as your boldnesse. The other fault is, that because the censures of the church should redresse defaults,

defaultes, therefore there needeth no prescribed order. It is a world to see, how many men talke of the Censures and gouernment of the Church, which knowe not what it meaneth.

The Church hath this power, to ordeine according to the word of God, and to appoynt such Orders in matters of circumstance about publike prayer, preaching of the word, and administering of the Sacraments, as shall most fitlie serue for edification. And then these Orders being established by publike Authozitie, the Discipline and Censures of the Church are to diuize men to the obseruation of the same. Who is able to imagin the innumerable diuisions and offences which would arise in the practise of your Anabaptistickall freedom, in which, yee denye the Church to haue power to ordeyne and to impose any orders? I would the Ministerie of England were better then it is. If by tearing it a franticke Ministerie, you meant but to speake against vnlearned and vngodlie men, you should haue leaue for me: but you comprehend all the learnedest and godly, whiche you could not bee bolde to doe, vnlesse yee were taken with a frensie, seeing there bee many whome yee are neuer lyke in any measure of giftes and graces, eyther for knowledge, or Godlynesse, to appoach nere vnto. Well, now yee fall to your sober reasoning agayne. Paule commaunded the Colossians to admonithe Archippus, you would haue a Leiturgie for your Ministers, not onely to tell them what they should doe to men, but also to God himselfe: this is your last reason, and hauing befoze spent your strength, it is as a weake childe of your olde age. If yee had no better, I would neuer haue set this last. For I meruayle, vnlesse yee did it to mocke, to what ende yee shoulde bring it in. Archippus was to bee admonished by the Colossians, the Pastors are to bee admonished by theyr flockes, therefore there ought to bee no prescript forme of publike prayer. And is your meaning, that the Leiturgies goe too farre in telling the Ministers what they shall say,

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say, not only to men, but to God himselfe. When I answered, that the Colossians were to admonish Archippus, to looke to his whole dutie. Set Archippus aside, for he doth not strengthen, but weaken your argument, and take these words only, which seeme to carrie a great absurditie, namely, that the Minister should be told by a Leiturgie what he is to speake both to God and men. I answered, that the Leiturgie is not to teach Ministers, which otherwise can not tell what to say: it is not to maintaine an idoll Ministerie. But to auoyd those inconueniences which I haue before mentioned, and such lyke, you may see in the reformed Churches, they haue Leiturgies, and yet all they Ministers are able, and knowe what to speake, both to God and men. I propounded this question, that if read prayers, and imposed Leiturgies bee Idolatrie, where shall we fynde a visible Church? You answered, that in this point they might erre of ignorance, and yet be the true Church. This is some fauour yet: the Church came nowe vnto yee in a lucky houre, but yee may continue thus gracious, least the poore Churches of England craue the like at your hande. Haue yee not set downe, that to reade a prayer vppon the booke, is to worship hym with a worship disagreeing from his nature? haue yee not sayd, it is the deuise of Antichrist, a dead letter, quenching the Spirit, stinting the Spirit, not of Faith, Idolatrie, a changing the worke of the Spirit, into an Idoll, a tradition and bondage, breaking our libertie which Christ hath purchased for vs, and therefore a thing most detestable? Doe yee not denye that to bee the Church of Christ which hath any thing imposed: and yet yee saye touching Leiturgies imposed vppon all Churches, they might erre in this point, of ignorance, and yet bee a true Church. Your speeches doe condemne all the visible Churches in the worlde, wherein, yee bee rancke Donatists. But you woulde hide this, and make shewe as though yee condemned only the Churches of England. But if read prayers and imposed Leiturgies bee such as you affyrme in those speeches

speeches which I haue mentioned, how could ignorance excuse them? And why may not the Church of Englande bee excused by ignorance? let the Reader heere obserue the pride of ignorant blinde Scismatickes, which imagine they knowe more, then all the Churches of God in the earth. You take it that I vse the Popish Argument of vniuersalitie and Antiquitie, and so wonder what I will say against the Papists traditions, seeing I fight with their weapons agaynst the truth. Nay, if yee could see your owne blindness, it would make ye meruaile in deede.

I reason thus: It is manifest by the word of God, that there should bee a true visible Church in earth: but if imposed Leiturgies be such as you make them, that could not bee so, there could bee no true Church, in as much as all Churches that are and that haue bene for many hundred yeares, haue had imposed Leiturgies.

The Papists doe drawe theyr Arguments of Antiquitie and Vniuersalitie not from the Scriptures, as you may see this reason that I alleadge is, but against the Scriptures. And nowe how truly yee conclude touching this question of read Prayer, and prescript forme of Leiturgies, let the Reader iudge: and whether the Scriptures that I haue brought, doe not ouerthrowe your fantastickall and Anabaptistickall errors.

There were ioyned with these Arguments against read Prayer, two other: the first is this. The Prayers of such Ministers and people as stand vnder a false Government, are not acceptable, not onely because they aske amisse, but because they breake Gods commaundement. The other is, The Prayers of such as bee subiect to Antichrist, are abominable. Those Ministers which haue no power with theyr people to receyue in, and to call out, hauing come in by the windowe, are Antichristian, and subiect to Antichrist, therefore the prayers of &c.

These doe concerne the third and fourth accusation, and therefore the Answer is included in the Answer to them.

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them. Yet I take exception against the first, that the Church may be holden by force from executing Gods commaundement touching externall Government, and yet be the true Church of God. And for example, I alleadged the Church that was held captiue in Babylon.

You according to your vsuall manner, extend this to a wilfull violating of Gods commaundement. And further, you deale in that which yee demaund, as if all your accusations against the Church of Englande were true, touching Idolatrous worship. You should aunswere directly, whether they be not the Church of God which are by force, being willing, kept backe from executing Church Government? You take your selues to be the true Church, and yet yee are restrayned from setting vp those Orders which yee profess ye would. I would knowe whether this be not some bondage. If yee say yet this is not to be subiect to any false gouernment. To proue that the Church may of ignorance and frailltie be in some bondage of a false gouernment, and yet be the true Church, I induozed to shewe, that Ierusalem from aboue is not in this world so fullie possessed of her freedome, but that shee, and euerie one of her children, be in some spirituall bondage. For proue, I alleadged that Saint Paule sayeth, He sawe in his members a lawe, rebelling against the lawe of his minde, and leading him captiue to the lawe of sinne Rom. 7.

You cry out and say, yee will thinke me a carnall Libertine, if I recant not this doctrine. What Atheist (say you) would thus haue defended his grosse sinne? I doe not meruaile that yee are moued so sore at this doctrine, for if it be proued that the true Church, and euerie member of the same, is tyed in some spirituall bondage in this world, it breaketh the mayne pillar of Brownisme, which they erect out of this sentence, Ierusalem from aboue is free with her children, and so their whole frame commeth downe: this maketh you so hastily to thrust vnder a rotten proppe, euen as it came to hand. We say, that Saint Paule neuer continued captiue vnto
sinne

sinne after regeneration, neither gaue place vnto euill thoughts: no moze do any of you. S. Paul saith, that the law in his members did lead him captiue to the lawe of sinne. He saith I do the euil which I hate. I my selfe in my minde serue the law of God, and in my flesh the lawe of sinne. Was not Dauid regenerate, and yet gaue place to euill thoughts, so farre as to commit adultrie and murther. If the regeneration and freedome of Brownists from all spirituall bondage be such, that they giue not place vnto euill thoughts, they shall neuer haue any great company, vnlesse it be of ranke hypocrites, of such indeed there may be stoare. We looke that I should recant. But I say, either you or S. Paul must recant: for that which you say, is flat contrary and opposite to that which hee saith. Looke well to it, for I tell ye, he is too constant to recant. If it please God to bestow his grace, you may. We say, what Atheist would thus haue defended his grosse sinne? And I say, what Heretike could moze bouldly speake flat contrary to the blessed Apostle, and to the manifest doctrine of the Scriptures deliuered euery where, then you doe? it may be ye stand chafe-ly vpon the words of our Saviour, which ye alledge: that no man can serue two maisters. If the regenerate be held captiue in any part vnto sinne, they serue two maisters. This needeth to be opened.

We are most sure that Saint Paul in that hee saith, doth not differ from our Saviour Christ, and yet in the we hee seemeth to speake quite contrary. For where the one saith: No man can serue two Maisters. The other saith: I my selfe in my minde serue the lawe of God, and in my flesh the lawe of sinne. How shall this bee reconciled? is there no waye but to fall vpon the rockes of Brownisme, and to imagine that the regenerate are so freed, that they be in no captiuitie vnto sinne, nor giue place vnto euill thoughtes? Yes verely: The regenerate do fall into sinne, not onely in thoughts but in deedes: not onely of ignorance, but euen against theyr knowledge, as Dauid, Peter, and manye other in the holye Scriptures.

And therefore they may be said to serue sinne in the flesh, that is in the corruption yet remaining in them, not extinguished by the law of the minde, that is the grace and woꝛke of regeneration. Yet the doubt remaineth, for all is but one man, so farre as he is regenerate, and so farre as he is corrupt: and therefore when in the flesh he dooth serue the law of sinne, the whole man may be said to serue the lawe of sinne. S. Paul dooth deny that, and saith: I do the euill that I hate, I consent to the lawe of God that it is good, I delight in the law of God concerning the inner man, it is no longer I that sinne, but the sinne that dwelleth in me. We see then the same man sinneth, and in some respect is saide to be in captiuitie, and to serue sinne, and in an other respect he is accounted with God, not to serue sinne, seeing he is by tyrannous forcing drawne to do that which he hateth. How standeth the freedome then of Ierusalem, and her Childzen? I say, her perfect freedome with all her childzen is in the remission of sinnes. Touching that she hath in this world, it may thus be compared. As if a man lye bound in chaines, so that he cannot stirre any member, and after his chaines be losed he can rise and walke: but yet his chaines hang vpon him, and are a burthen, hee cannot cast them off. For by nature we are so fast chained, that we haue no mouing at all in vs, being dead in sinne. But through the woꝛke of regeneration we are bozne, we are raised, our bands and chaines are losed and broken: we can rise, we can stand, we can walke, though faintlye, our chaines, euen a lump of corruption in the flesh, pressing vs downe so soze. Then I conclude, that seeing the Church in this life is in some bondage to sinne, and yet the true Church. And seeing there may be the true visible Church vnder some yoke of outward bondage: let the Church of England haue that fauour which other churches haue had, and not bee so rigorously condemned. Thus much touching the first accusation, together with your arguments against read prayer.

The second transgression.

2 **T**Hat the prophane multitudes without exception of any one person,&c. *The Brown.*

The second fault is, that all the prophane multitudes, without exception of any one person, are admitted and retained in the bosome of the Church. Manye Churches in England want godly Pastours, and there all are admitted. It may be, he that admitteth is the worst in the company. But there be many greater and smaller congregations, where the Pastour doth keepe backe some for ignorance,&c.

Heere you confesse, that very many Churches in England want godly Pastours, and that there all are admitted, and that he that admitteth them is the worste of the company. Thus you make the most Chuches in England in a very bad estate, and so farre forth you affirme your article. But yet you know some Churches, &c.

I did confesse, and doo still with gréepe, that in very manye **G. G.** assemblies in England, all are admitted to the Table of the Lord, which offer themselves, even the most prophane and grosse sinners. I shewed also, the reason of this græuous offence, namely that the ministers which should repell such open offenders, are many times the worst, or at least negligent in that behalfe. And moreover, that the Church of England dooth neither approue such admission of prophane men to the Sacrament, nor yet suffer it in practise wholly. For touching practise, there be many congregations in the land, where sundrie for ignorance, and open wickednesse, are by the ministers kept backe, and not suffered to communicate, untill they shew repentance. And for not approuing such admission, I said, the booke of Common prayer dooth prescribe and commaund the repelling of notozious wicked offendours: and also that some are excommunicated iustly, & not admitted to publike praier. This was the first part of mine answer: wherein I prooue your accusation false. The other is, that the godly are not polluted

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luted by the companie of the wicked, which are suffered to communicate with them in Gods worship, and the thing not in their power to redresse. And for example I alledged the Church of the Iewes. By which I proue, that if your accusation were true, yet it destroyeth not the Church. Now let vs examine how you overthowe this by your replye. Ye aske whether there were no more pꝛophane in the parish besides those twenty or thirty which are repelled? And whether those other pꝛophane were not admitted? I answer, If there were, yet the repelling of twenty or thirty in a flock, doth shew that you accuse falsely, when ye say, all the pꝛophane, without exception of any one person, are reteined in the body and bosome of our Church: But to proue your article at once, as ye say, by a more direct course, ye bring an argument. And ye demand if I know anye in all the realme of England vn baptized. Is not Baptisme (say you) a Sacrament belonging to the Church, by which all the faithfull and their seed doe enter into it? Whereupon ye argue thus: All being baptized, it followeth that all are receiued into the body of your Church. Now being once receiued in, they can no way be cast out but by excommunication. And it is manifest, that the Parson and all his parish, hath not the power which Christ hath left vnto his Church, to excommunicate any offender, be he neuer so obstinate or notorious, &c. This being the onely reason by which ye stand to proue the truth of your accusation, I must bestow the more paines about it. Thus it must be set in forme. Where all are receiued in by Baptisme, and no power to cast forth any by excommunication, there all the pꝛophane multitudes are without exception of any one person, receiued into, & reteined in the bosome and body of the Church: But in the Church of England all are receiued in by Baptisme, and there is no power to cast forth any by excommunication: Therefore in England, all the pꝛophane multitudes, without exception of any one person, are receiued into, and reteined in the bosome and body of the Church. In your proposition there are to be excepted such as are repelled from the Sacrament, who are in some sort, for the time, remoued out of the bosome of the Church.

Church. And also such Papists, Heretikes, and Scismatickes, as depart out of themselves. It is further also to be considered in it, that all the baptized, continuing outwardly obedient, they cannot be iustly called the prophane multitudes. Your presumption, in which ye charge the Church of England with a principall transgression, for receiuing in all by Baptisme, and hauing no power to cast forth any by Excommunication, is with foule error and falsehood.

Touching the Baptisme of Infants, this appeareth to be your iudgement, that the children of prophane men which remaine in the Church, and professe the faith of Christ, belong not to the couenant, and therefore ought not to be Baptised. No doubt the Church doth offend, when open notorious sinners are not Excommunicate, and brought to repentance, or at the least to such a shewe of repentance, as that men can not further iudge them but as Brethren. It is also an offence, where such not being cast forth, their children are receyued vnto Baptisme, and that without care to see them brought vp and instructed in the Christian Religion, and to leade a Godly life agreeable to the same. But to say, that the children of prophane men, taking prophane men as you doe, which professe Christianitie, and remaine in the Church, are not to be Baptised, is a very wicked inturie to Gods people, and contrarie to the manifest doctrine of the holie Scriptures, and can not without Heresie be mayntayned.

First, touching prophane people, it is certayne that all Heathen Heretikes, all Scismatickes, open contemners of the holie Religion, and all obstinate wicked men whiche despise the censure of the Church, that hath passed vpon them, may be called prophane. But you Brownists go farther, and condemne them all as Infidels and prophane, which professe the faith of Christ, because notwithstanding they doe it in some weakenes and infirmities: which is a wicked presumption, and intrusion into Gods seate, and in which (as I haue shewed before) ye breake the rule of discipline giuen by our Saviour Christ, by which, no brother, that is,

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none which professeth the true faith, is for his finnes and impenitencie to be iudged as heathen, vntill he haue despised the admonition of the Church, and so be cast forth. You take vpon y^e to plucke vp all the Darnell: y^e are commaunded the contrarie, least y^e plucke vp the Wheate Math. 13. You dare, and that in most sauage and desperate manner, rend and teare vp the weake plants: y^e do it vnto whole assemblies, in which there be many that vnfaignedly sorrow and mourne for their finnes, and studie to please God: all that feare the Lord, may tremble at this your intollerable wickednes. But now to procede. We will not allowe the children of prophane men the Sacrament of Baptisme. And what is your reason: they bee not the seede of the faithfull. In deede in this y^e say true, that none are in they^r infancie to be admitted to this Sacrament, but the seede of the faithfull: but when y^e take it that the children whose next parents are hypocrites, or wicked and prophane persons, which yet remayne in the Church, and professe Christ, be not the seede of the faithfull at all, and in any respect, and so within the couenant, and to be baptized, y^e are farre wide: for let it be that their next parents befoze haue bene hypocrites and unfaithfull, yet may they bee the seede of the faithfull: for their interest in Gods couenant doth (as beeing the seede of the faithfull) not depend vpon they^r next parents, but vpon the auncient Christians they^r fore-fathers: for when he sayth, I will be thy God, and the God of thy seede, the promise is made to a thousand generations, Exod. 20. It is sayd, that Leuy payd Tithes vnto Melchisedech because he was in the loynes of Abraham, when he met Melchisedech, and gaue Tythes, Hebrewes 7. ver. 9. 10. Abraham begat Isaake, Isaake begat Iaakob, and Iaakob begate Leuie, and yet of Leuie it is sayd, that he was in the loynes of Abraham: yea, it must needes be confessed, that all the whole Nation of the Iewes were in the loynes of Abraham. Our Sauour Christ according to the fleshe, was in the loynes of Abraham. For this cause, Saint Peter calleth all the Iewes the children of the Prophets,

phets, and of the couenant Acts. 3. ver. 25. So doth S. Paule Rom. 9. and in that respect, they be all called holie, Rom. 11. If the first fruites be holie, so is the lumpe: if the roote be holie, so are the boughes. Abraham, Isaak, and Iaakob, are the first fruites, and the roote: all the Israelites the lumpe, and the boughes: but were they all faithfull, no no2 yet the greater part? for Esayas cryeth, that if the number of the children of Israell were as the sand of the sea, yet but a remnant should be saued, Esay. 10. How often doth the Lorde complayne euery where of the greenous infidelitie and rebellion in the greatest part of that Nation: Why then are they called holie, and the holie people, being many of them reprobates? Is it not because they be Abrahams seede, and were in the Church by outward profession, adding this withall, that the elect of God, euen the right holie seede, were in they2 loynes: for Gods chosen did not spring only from the sanctified, but also from other, who touching the outward profession, and touching the holy seede which was in they2 loynes, were esteemed as members in the Church, and were all of them, euen the whole nation, called the holy people. It is not disallowed, that in the times of idolatrie openly maintained, their children were circumcised. Say further, the Lord calleth the children of those wicked idolaters, his children, Thou hast (sayth he by Ezechiel) taken thy sonnes and thy daughters which thou broughtest forth vnto me, and sacrificed vnto them, to be consumed. Thou hast slayne my sonnes, and giuen them, by causing them to passe through to them, Ezech. 16. ver. 21. These Idolaters did offer their children to Devils, euen to the Idols of Canaan, and shed innocent blood, euen the blood of their sonnes and daughters, when they caused them to passe through the fire, Psal. 106. If the promise to Abraham and his seede had not been so effectual, as that the holy chosen seede was in the loynes of these Idolaters, how could they be said to bring forth Sonnes & Daughters to the Lord? How could it be sayd, thou hast slayn my sonnes: or how could they rightly haue been circumcised? If ye say, these Idolaters should not haue remained

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in the Church, but if not by the Ciuill power put to death, yet by the censure of the Church cast forth. Yea, but there was so generall a declining, that neyther of these was performed: and so they remayned still in the Church, and brought forth children vnto God, euen such as the couenant made with Abraham did belong vnto, they were in his loines, they were his seede, and not cut off by the wickednes of theyr next parents. If yee object that the Iewes nowe at this day are the seede of Abraham, and by that reason should be still the visible Church, I aunswere, that although there be Gods elect among them, whome eyther he taketh away in their infancie, or else calleth them to knowe Christ when they come to mans estate: yet the Iewes can not now be called the visible Church, nor the Church, in as much as they haue reiected hym in whome the Couenant was ratified, euen the Lord Iesus Christ, and therefore he sayde vnto them, the Vineyard shall be taken from those Husbandmen, and let forth vnto other. And then expounding himselfe, he sayth, the Kingdome of God shall be taken from yee, and giuen to a nation, that will bring forth the fruite thereof. The Vineyard was not taken from those naughtie Husbandmen that killed the seruants of the Lord of the Vineyard which came for fruites, euen the Prophets, vntill they had killed the sonne and heire himselfe. Now the naturall braunches are broken off, and the wilde oliues, euen the Gentiles, are grafted in, Rom. 11. They are nowe the children of Abraham, and heires of the promise, as it is sayd, I haue made thee a father of many Nations. And in thy seede all Nations of the earth shall be blessed. Our fore-fathers, many of them declyned in the Apostasie, and worshipped Idols: but as the Idolatrous Iewes, so they remayned still in the Church, and brought forth children to God, that is, such as were within the Couenant, to be accounted the holie seede, and so of right were to haue the seale of the couenant set vpon them, euen Baptisme. We can not say therefore that the Couenant was disanulled, and that the Church utterlie fayled, no not euen in the most horrible confusion
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of popery, but Antichrist did sit in the temple of God, 2. Thes. 2. Those idolaters were in the Church, and the heirs of promise in their loines, for we and all the Churches are sprung out of them, sealed with the signe of the Covenant, as of right belonging vnto vs from our holye auncestors. But you Brownists as Catabaptists, denie that we haue the signe of the Covenant: for yee say we haue no Sacraments. If we bee not within the Covenant from our ancestours, what are you? who hath bene sent from God to call yee vnto a Covenant, which yee were not within befoze? Who hath giuen yee the signe of the Covenant? or haue yee receiued a covenant without a signe? How will you indure this terrible voice of Almighty God: yee haue rooted vppe and cast forth my sonnes and my daughters? For if it were said to idolatozs, yee haue slaine my sonnes? how much moze vnto you, which in a most proud surrie, with intollerable boldnesse and crueltie, roote vp and cast forth the infants of whole assemblies, which haue renounced idolatry, and professe the Gospell, because yee doe account them prophane? Let it be, they are many of them nothing such as they ought to be, but sinners, and such as should by the Censures of the Church bee brought into better order, yet professing Christ, and remaining in the Church, their infants are not by their vngodlinesse cast forth of the Covenant. I conclude therefore, that the Church of England, or at the least many of the teachers and guides doe offend, in not executing the discipline vpon vngodly men, to bring them to repentance: but in receiuing their children to be baptized, they doe not offend, so they see them taught in the faith, and to liue a godly life, as our Church hath established, yea in refusing them the infants should receiue great iniurie.

But to make this matter yet moze clære, the question is to be answered, whether the Church of Rome be the Church of Christ. For the Brownists doe hold, that our auncestors were not the Church of Christ in the time of poperie, and that we now are confused multitudes, not rightlye entered into covenant with God, to become a Church, seeing wee were not of Gods true Church befoze, neither orderly entered into cove-

nant. Indeed if we were not within the covenant before from our aunccestors, nor entered orderly to become a Church, the matter would seeme strong against vs. Let it therefore be examined. I know this is the vsuall speech of the learnedest Deuines, the church of God is in the Papacie, but the Papacie is not the church. And it may be, the sense will differ little or nothing, but I take it a fitter speech to saye, the Papacie is in the church, then to say, the church is in the papacie. For Antichrist dooth sit in the Temple of God: his lawes, his worship, and all his abominations, were brought into the church. All the men which receiued his marke, and worshipped him, were in the church, yea euen the whole Apostasie was in the church. The church was before, and that cometh after, and entreteth into or ariseth in it. Then to the question, if by the church of Rome we vnderstand the Pope, his lawes, his worship which hath bene deuised by himselfe, his adherents, and all that worship him or receiue his Marke. I answer, that this is that which may properly be called the church of Rome, which is, the papacie, the apostasie, and seduced to damnation, and not the church of Christ, other wise then thus, that the Pope, the Cardinals, and all that worship the Beast, be false Christians by profession, bred in the Church, and continuing in it, their seede not excluded from the covenant. But if by the Church of Rome, we vnderstand all those companies of people, ouer whome the tyrannie of the Pope hath heretofore extended it selfe, or doth at this day: or those things which were given by Christ, which remaine in the same. I say, this is not the church of Rome, but the Church of God. First, if we respect the holye doctrine of God, in all those points which were and are kept sound among them, and the holye Sacrament of Baptisme. Then secondly, if we consider the kingdoms and people themselves, all did not fall from Christ, but many held the foundation, the most of them lying scattered and hid in the desolations and ruines. Thirdly, if we regard that the infants not onely of these faithfull, but euen of the wicked Apostates which worshipped the beast, were still within the covenant as the holy seed: we shall see that the papacie was, and is, in the Church,

Church, which is the Temple of God, and not the synagog of Rome. The Church of Rome then is not the true Church of God: but the Church of Rome is the Apostasie in the church. Let vs come then moze particularly. The church of England in the time of poperie was a member of the vniuersall church, and had not the being of a church of Christ from Rome, nor tooke not her beginning of being a Church, by seperating hir selfe from that Romish synagog: but hauing her spirites reuiued, and her eyes opened by the light of the heauenly word, did cast forth that tyrannie of Antichrist, with his abhominable idolatrie, heresies, and false worship: and sought to bring all her children vnto the right faith, and true seruice of God: And so is a purer and moze faithfull church then befoze. Idolatrie was openly set vp in the church of Israel, at sundrye times. It did not, as I haue shewed, disanull the couenant of God with them, nor debarre their children from the holy signe of circumcision, but all the Jewes are called the children of the couenant. Then let the Brownist shew some reason, why it should bee otherwise in this case with our churches, then it was with the church of Israel.

Thus much for the one part of your assumption, wherein ye blame the church of England, for receiuing in all by baptism. Now touching the other part of it, in which ye affirme that there is no power to cast forth any by excommunication, ye speake very falsely. For the church of England hath some power to excommunicate. But you reason thus: the person and all his parish hath not the power to excommunicate anye one offender, therefore the church of England hath not power to excommunicate. Is it possible, if a man would study to reason absurdly, that he should excell ye? Will ye argue thus: euery seuerall part by it selfe hath not power to excommunicate: therefore the whole together hath not the power? It is not meete indeed, that the Parson and his parish should haue the power to excommunicate, vnlesse it bee such a Parish as hath the Consistorie of Pastors, Teachers, and Couenourours. It seemeth ye haue great skill in the discipline of Christ.

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An answer to the Brownists.

The severall flockes about Geneva without the Citie haue euery one a Pastoꝝ, and two Elders : but yet they haue not the power to excommunicate, but that is referred to the Consistorie which is within the Citie, Maister Beza, Epist. 20. Will yee say those severall flockes cannot be the Churches of Christ, vnlesse their pastoꝝ and they together haue power to excommunicate ? They are members of that church which hath power to excommunicate. But yee will say, that the excommunication of the Commissarie is no excommunication, and therefore our parishes be no members of a church, which hath power to excommunicate.

The like yee will say of the excommunication by the Bishop himselfe, and by the Archdeacon. I answer, that if it should bee graunted ye, that their excommunication dooth not binde in heauen, yet it is of force to remooue, and dooth remooue from the societie of our assemblies, which proueth your accusation false, because we reason about this outward remoouing. But what if the Bishop, together with sundꝝ other Ministers of the Gospell, doo excommunicate duely an obstinate wicked man, is he not excommunicate before God ? If there be an heretike conuincd, and found obstinate, and the Bishops and Ministers of the Church of England assembled, oꝝ some competent number of them, as in the conuocation, oꝝ such synod do duely excommunicate him, is it no excommunication ? Will yee reason after this sort, that because euery Minister with his flocke severally, hath not the power to excommunicate, therefore the Ministers of the Church of England are vtterly without this power ? You confesse that it is the Church of Christ which hath this power, though it fault much by negligence in executing the same. I would all Brownists could consider, what it is to excommunicate, oꝝ to cut, not onely particular persons, but whole assemblies from Christ, it would abate their horrible presumption.

Then foꝝ the suspension from the Sacrament, by which the vnwoꝝthy, either foꝝ ignorance, oꝝ open wicked life, are seperated from the neere fellowship of the Church, I said yee might demaund by what right the minister dooth it ? Yee say, that

that indée would be knowne, adding mozeouer, that if it be in the nature of Excommunication, it were no small presumption in the Minister to arrogate such absolute authoritie to himselfe. I hold it somewhat in the nature of Excommunication, in such, as haue bene besoze admitted, but yet not to be compared as any thing néere so great as Excommunication: and neuerthelesse, I dáeme it no presumption for the Minister, to repell the vnwozthy from the Sacrament. He is to take héede to himselfe, that he giue not holie things to dogs. He is to beware of that which may giue publike offence, and bzing the holie mysteries into contempt. It is in déede no small matter to debarre from the Sacrament. The Minister therefore may easily offende in this case diuers wayes: as namely, if he be carried with euill will for priuate respects toward any, and so aggrauate their offences, and make that heynous which is not: or if he do not make the matter apparant so much as he can, that the flocke may see there is iust cause to repell them, and no iniurie offered, the crimes for which they are remoued being notozious.

Now because I sayd, the booke of common Prayer doth warrant this, héere yee set vp your bristles, and first it may not be let passe, but noted, that euen the best of our Churches stand vnder this Idoll by our owne confession. This is a speciall note, and well marked. Why, did ye not knowe that we vse the booke in publike prayer, and administration of Sacraments? Then yee aske if the booke be Christs newe Testament, that we must fetch our warrant and direction from that Idoll? I might aske you a question, whether ye be in your wits: for do we dispute héere, whether a Minister is warranted in conscience before God to repell any from the Sacrament? I thought that you Brownists whiche take vppon yee to iudge, and vtterly to abandon and cast forth whole assemblies which professe the Gospell, and which are esteemed of the godly Churches as Sisters, had made no doubt, but that by Gods word the Minister is warranted to repell a notozious wicked man from the Sacrament. But I
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supposed yee would object, that by the established order and government of our Church, all power to keepe the Sacraments from wicked pzophanation, is taken away from the Ministers, and for this I alleadged the booke. Let the Reader now iudge, how fitlie yee clap your wings and crowe, saying: In dedde it is a fit Portesse for such Priests, and the suspension ye vaunt of, a fit tole for such workemen, even the instruments of that foolish Shepheard. If the iudgement of God (you say) were not vppon our right eye, we might see how our Lords the Bishops doe dresse vs, and perceyue how this weapon that they allowe vs, wanteth both edge and poynt &c.

You speake, as if the Bishops did take vppon them, and we submitte our selues vnto them, as Lords ouer our faith and consciences, and as though we were at theyr allotting, when as in dedde they be but ministers to see those orders kept which be already established, and haue not authoritie to take from any Minister that power which the booke doth giue him: much lesse can one word of maister Commissaries mouth heale the greatest wound (as you say) we can make with it. Yee say, not one in the Parish setteth a fyre by it. Yee speake so confidentlie, and with such shewe of honestie, that I should beleue yee in these things, if I had not for sundrie yeares tryed and scene your words false by experience. I sayd, such as be iustly Excommunicate, as some are, be not admitted to the publike prayer. Heere yee bid see how God insnareth me in mine owne words, and how hard a bad cause is to defend. What is the snare which I am heere caught in? Forsooth I doe heere openly iustifie Excommunication by the Commissarie, because we haue no other power or meanes, and our Churchwardens doe stand swozne to that Court. But how shall I get out of your snare? I must be fayne to bzeake it, if it be not lose of it selfe. What if when I say some are Excommunicate iustly, I haue respect, not to those which Excommunicate, but to the desert of them that be Excommunicated. Againe, it is vnttrue that ye say, our
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Church hath no power, but the Commissaries Court (as I haue already shewed.) Touching your next speech, where in yee charge vs, that we thincke to heale, or at the least, to couer enozmities with these two drie withered figge leaues, the one, that we cannot remedie the matter, the other, that priuate men are not to refozme: the aunswere shall be moze fitte, when we come to shewe what priuate men may do.

Now let vs come to the other part of mine Answer which denyed the consequence, though your accusation were true, which is this: Wicked prophane men are receyued in, and retayned in the bosome and bodie of their Church, therefore the Couenant is disanulled with them, and they are no longer Gods people, but a false Antichristian synagog. To disprove this, I did alleadge, that there were but a fewe true worshippers that frequented the Temple among multitudes of prophane and vngodly men. To which ye reply, that comparing our Church to the Temple of God, and still begging the question, I frame my Arguments as though our people were faithfull, and our prayers holie. I pray yee what is the question which I begge? This say you, is the question, whether the assembles in England be the true Church of God: and then yee woulde beare the Reader in hand, that I reason in such sort as I would first haue this graunted, that it is a true Church of faithfull people, and holie worship. You should haue done well to haue shewed how I frame my Arguments from the Question graunted. But the truth is, yee can shewe no colour here of any such thing.

Nowe may I charge you, and that iustly, which I will also make apparant to all which will not shut theyr eyes, that in stead of answering, yee do not onely caill, but most sottishly with a blinde shift. For our question heere is this, the Church of England doth receyue in and retayne in her bosome the prophane multitude, therefore the Church of England is not the true Church. To disprove this, I reason thus,

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the Church of Israel retayned the multitude of wicked ones in her bosome, for there were but few true worshippers frequented the Temple among multitudes of prophane ungodly men. Therefore this fault doth not destroy the being of a true Church, neither is the worship and prayers of the faithfull polluted by the company of the wicked which worship together with them, especially when they can not remedie the matter. To overthrow this Argument, you must of necessitie proue one of these two things, eyther that the Church of Israell did not retayne the prophane multitude in her bosome, and so the good and the bad worshipped together: or else that they were not Gods Church when this was suffered, but all that came so together fell from God. You shift from this, and speake of Idolatrous times, in which it is most certayne that the godly did not mixe themselves with the wicked in idolatrous worship. We do not argue whether the godly did ioyne with the wicked in idolatrous worship, for it is most cleere they might not, nor did not. But whether the wicked were suffered, and did ioyne with the godly in the true worship: and whether they were polluted by communicating with them, and that so grievously, as to disanull the Couenant: let the Scriptures be iudge in both these. If I should stand to recite all the testimonies, and all the complaints which are made by the Prophets against the multitudes of wicked which worshipped together with the godly at sundrie times, it would be long, some few may suffice in a matter so euident. He that readeth the bookes of Moyles touching the state of the Church for the space of fortie yeares in the wilderness, what shall he finde in the most but multitudes of prophane rebels, against whome, the Lord sware, that they should not see his rest, whose carcasses also he overthrewe in the desert, and yet they were not cast out of the assemblie, nor separated from the rest so long as they liued, nor their seed reiecte: If yee will see an epitome of their rebellions for that space, and for the time of the Judges, looke vpon the 106. Psalm.

After ward,

Afterward, when the Kings of Iuda reigned even untill the captiuitie, what greuous complaints are made against them? A great part which came to worship in the Temple, were as Sodom and Gomorrah, Iesay. 1. & 3. Being the Lords Vineyard, they brought forth stinking grapes. Iesa. 5. Having committed thefts, adulteries, periuries, and other abominable sinnes, they came together with the godly to worship in the Temple, in so much that the Lord demaundeth, if they tooke his house to be a Denne of thæues, Ierem. 7. The Pæsts themselves were not fræ from this horrible pollution, for it is witten, they are all dumbe Dogges that cannot barke, they loue to sleepe, they are greedy, and giuen to Wine, Iesay. 56. The Prophets prophesie lies, the Pæsts exercise dominion by their hand, the people loue to haue it so. Ierem. 5. ver. 31. The Pæsts conspire together, they are like a rozing Lion, they deuide the pray, they doe violence to the law, prophane the holy things, and put not difference betwæne the holy and prophane. Ezech. 22.

What horrible things are these, by which the wrath of the Lord was kindled? But were they not still the daughter of Sion? Reade for this the Lamentations of Ieremie. After they were returned from the captiuitie, the print of the rod being yet in their skzinne, they were not fræd from such pollution: for Malachi accuseth both Pæsts and people, and that heinoufly. They mixed themselves by Mariage with the Hea, then, and prophaned the Sabbaoth by keeping market vpon it. Esra. 9. Nehe. 13. From the time that God raised them vp no mo Prophets, untill the comming of our Saviour Christ, their state grew worse and worse, not onely by Sects, but also, that the Pæsts prophaned the Temple, Iohn. 2. Math. 21. The Teachers which sat in Moyse chaire, did expound the law corruptly in sundry points, they mixed their leuen, they were hypocrites, blinde guides, couetous, and ambitious. Matth. 5. and 15. and 16. and 23. These resisted Christ, and would excommunicate those that should confesse him. Iohn. 9. And yet the godly did not onely worship together with them in the Temple, but also our Saviour doth will they should

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heare them teach. Math. 23. If they had bene polluted by worshipping together with them, he would haue commaunded to ſeparate themſelues. This were enough to ſhew the groſſe hereſie of the Browniſts in this point: but yet I will adde ſomewhat of the Churches founded by the Apoſtles. In the Church of Corinth, Saint Paul reſproueth many things. There were factions and ſchiſmes among them. The Preachers did ſet foozth the Goſpell with humane wiſdome. The Paſtors and Gouvernours did not execute the diſcipline, but ſuffered the inceſtuons perſon. They ſtraue one with an other in the law befoze Heathen Judges. They feaſted in the idol Temples, at the feaſts which were kept in honoz of the idols, and ſo were partakers of the cup of Devils. They pzophaned the holye Supper of the Lorde, they abuſed ſpirituall gifts. There were among them which denied the reſurrection of the dead.

A Browniſt will here replie, that this Church did repent being reſpzeended by Saint Paul, as he witneſſeth of them, 2. Cor. 7. I aunſwer that they were Gods true Church befoze they repented, 1. Cor. 1. and alſo that they did not all ſhew repentance, as that ſecond Epiſtle which he wrote vnto them dooth declare, and eſpecially, theſe wordes: I feare, leaſt when I come, I ſhall not finde yee ſuch as I would, and I ſhall bee found ſuch as you would not: leaſt there bee ſtrife, emulation, wrath, contentions, backbitings, whiſperings, rumors, tumults: leaſt when I come againe, my God abaſe me among yee, and I ſhall bewaile many of thoſe which haue ſinned before, and not repented for their vncleanſſe, fornication, and wantonneſſe which they haue committed, 2. Corin. 12. verſ. 20. 21.

The ſeauen Churches of Aſia, Reuel. 1. were not in euery reſpect commended: for in ſome of them the Nicholaitans were ſuffered, and they that taught the doctrine of Balaam, and a wicked woman, which made her ſelfe a Prophetiſſe, was ſuffered to teach and to ſeduce the ſeruants of God. One Church neither hote nor colde. Another had but a ſeawe in it which had not polluted themſelues, Reuel. 2. and 3. Yet are theſe

these named the Churches. I conclude therefore, that the not separating of some wicked ones out of the Church, although it be euill, yet is not such an euill as destroyeth the Church, and that the godly are not polluted by the wicked, which come together with them vnto the publike exercises of the holy religion.

Thus haue I proued your article, or your accusation, partly hereticall, and partly false. I haue also made manifest, that if yee did accuse rightly, yet the consequence is to be disallowed as hereticall, in as much as we see, that very often it hath come to passe, that heapes of vngodly men haue worshipped together with the godly, and they not polluted by them. It may be some will thinke hardly that I account it hereticall, that the Brownist concludeth after this sorte, they haue open sinners, and men prophane in life, which doe worship together with them, as members of their Church, therefore the consent is disannulled with them all. I will therefore proue that I haue said by strong arguments: the first shall be this. Who soeuer maintaineth, that where any grosse sinnes breake forth, and appeare, there is not any true faith in the parties which offend, he doth contrary to the expresse word of God, maintaine flat heresie: for we are taught euery where, that regeneration which consisteth in putting of the old man, and putting on the new, is by degrees wrought in Gods elect. Whereupon the holy Ghost compareth the spirituall birth with the naturall. A man is borne a poore weake babe, not able to go alone, or yet to stand vp right: hee is nourished and fed with milke, and so in continuance, dooth growe vp by degrees vnto mans estate. We are borne againe, not of mortall but of immortall seed, euen the word of God which endureth for euer, 1. Pet. 1. wherefore he willeth, that laying aside all malicioussnes, deceit, hypocrisie, and such like, we couet the sincere milke of the word, that we may grow thereby, 1. Pet. 2. ver. 1. & 2. The regenerate are in many places exhorted to put off, and to mortifie euill and vncleane lusts, & to forsake their wicked sins, Rom. 12. Ephes. 4. Colos. 3. Jam. 1. And if in many things we sinne all, Jam. 4. Yea eue such as are grown vp in Christ to mans estate.

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How many, shall we then suppose, are the falles of poore new borne Babes? if Dauid, Solomon, Samson, and many other, replenished with great grace, did fall grievously, how shall we looke that other shall be free? Let the Church of Corinth be for an example in this point, even the teachers and people together, vnto whom S. Paul writeth thus: I could not speake vnto yee brethren, as vnto spirituall men, but as vnto carnall men, as vnto babes in Christ. I gaue yee milke to drinke and not meate, for yee could not beare it, neither can yee now: for yee are yet carnall: for when as there are among yee emulation, contention, and discords, are yee not carnall and walke as men? when one saith, I am of Paul, an other I am of Apollo, are yee not carnall? 1. Cor. 3. ver. 1. 2. 3. 4. Is not the matter as clære as the Sunne, that he calleth them carnall, burthened with the flesh, and in that respect prophane, as their open sinnes did declare, and yet babes in Christ, regenerate through faith, and the deere children of God? It is said of our Saviour, Hee will not breake the brused reed, nor quench the smoaking Flax Math. 12. ver. 20. Saint Paul following the steps of his Maister, in care, in loue, in mercie, and compassion, toward the poore weake babes in Christ, behaued himselfe in the Churches, as a nurse vnto hir little infants. 1. Thess. 2. ver. 8. But the fierce Brownists doo maintaine contrary to this manifest doctrine of the Scriptures: that where corrupt manners breake forth in those that professe the Gospel, they be not onely vtterly boide of faith which offend, but also, that all they which worshop together with them, though neuer so much græued at their sinnes, are fallen from the couenant most cruelly by this meanes, thrusting downe all the weake, and casting forth all poore babes. I may say the strong together with them: therefore the Brownists doo maintaine heresye. Cuery faithfull man is to follow the example of blessed Paul, in that which he dooth testifie of himselfe, how he forgot the things which were behinde, and pressed forward toward the things which were before, even towards perfection, Phil. 3. ver. 14. But yet it followeth in the same place, neuertheless, in that vnto which we are come, let vs proceed by one rule,

rule, to be like affected. Shall the strong, when all are to take the iourney together, runne away, and leaue the babes and the feeble behinde them? nay, rather let them leade them by the hand, carie them in theyr armes, and vpon their shoulders. Let the Brownists alone, who, as if they were ayrie spirits, disburthened of all lumps of the flesh, mount vpon a loft, and leaue poore heauie laden sinners crawling vpon the earth. The other argument by which I proue them to maintaine Heresie in this their second accusation, is this, Whoso-
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 euer maketh the stablesse of Gods couenant towards his people, and with his Church, to depend vpon the works of men, he mayntayneth flat Heresie: for albeit the words of the Couenant be these, I will be your God, and you shall be my people, which implieth a true sanctification required to glorifie God, and to be thankfull, yet the Couenant is wholly and altogether of mercie, yea euen of the riches of his free grace, who hath promised and swozne vnto vs to declare the stablesse of his counsell, that we might haue strong consolation, Hebrewes 6. vers. 17. We are saued by grace, and not by works, Tit. 3. As the Couenant was made vnto Dauid in some particular, so was it to Abraham and his seede in generall. Then thus it is written: I will make him my first borne, higher then the Kings of the earth. I will keepe my mercy for him for euer, and my couenant with him shall be stable. I will set his seed for euer, and his throne as the daies of heauen. If his children shall forsake my lawe, and not walke in my iudgements. If they shall prophane my Statutes, and not obserue my commaundements: I will visite their defection with the rod, & their iniquitie with plagues. But I will not disanull my mercy towards him, nor falsifie my faith. I wil not prophane my couenāt, nor alter the thing which is gone out of my lips. I haue once sworne by my holines, I wil not lie vnto Dauid, Psal. 89. v. 28. If the couenant made with Abraham and his seede, did not stand after the same sort stablished vpon the free promise of grace, and vpon the oath of God, how could it be said after all the defections and rebellions of the Church of Israell reckoned

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bp, and after hee had chastised them, that hee remembred his couenant with them, and he repented thzough the multitude of his compassions, if it be sayd, they repented, and so returned agayne into couenant with him, and obteyned mercie. I answer, they repent not but by his mercie and grace which he bestowed vpon them, because they were within his couenant. Now the Brownists in affirming that by open grosse sinne committed by any, if they remayne still in the Church, the couenant is not only disanulled to them, but vnto all that doe communicate with them, and so make the stablenesse of Gods couenant, not to depend vpon mercie and free grace promised and bound with an oth, but vpon our woꝝkes, yea, and in a moze tickle estate, euen vpon the woꝝkes of other whome we must iudge. Therefore the Brownists mayntayne verie wicked heresse, when they crye out, that those assemblies where any open sinners are not cast forth, they be no longer the true Church of God, but the Couenant is disanulled with them all that doe ioyne together in that societie. I might heere make an ende touching this second principall transgression, but that there bee certayne particular reasons, by which they stand to mayntayne theyꝝ opinion. First, to this effect many doe speake. If there be wicked men suffered to come to the Table of the Lord, the Minister and Ecclesiasticall Gouvernours doe commit so grieuous a sinne, that they can not but be vtterly voyde of the true feare of God. Then, he which is a wicked man, can not be a Minister of Christ, and being no Minister of Christ, there is no Sacrament of Christ deliuered, how then shall a man communicate with that assemblie? I haue shewed befoze, that there be great sinnes and great neglect of dutie oftentimes where there is the true faith in weaknesse, and so they sinne damnable, which take vpon them to iudge them no Christians. The faithfull in Corinth were blinded in theyꝝ owne faults, and verie securely did the Pastors and Gouvernours suffer the incestuous person to continue among them. And whereas they say, that if the Mini-

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After he be vngodly, he can be no Minister of Christ, it is false: for the man touching his owne person may be a reprobate, and yet touching his ministerie, a Minister of Christ. Iudas was a Minister of Christ, and baptized, Iohn. 4. ver. 2. they were as truly and effectually baptized by him, as by Peter, and yet in himselfe a Deuill, Iohn. 6. vers. 70. The two Sonnes of Ely were horrible wicked men, 1. Sam. 2. ver. 12. 22. and yet they are called not only Priests, but Priests of the Lord, 1. Sam. 1. vers. 3. Ely himselfe did offend, and was sharply punished, that being not only their Father, but also high Priest and Judge, he did not put them from the dignitie of the Office, but did honour them with the same, not regarding Gods honour, 1. Sam. 2. vers. 29. The Scribes and Pharisees who were not all of the Sonnes of Leuy, for Saint Paule was a Pharisee, and the Sonne of a Pharisee, but yet of the Tribe of Benjamin, were Ministers of the Church, for Christ sayth, They sate in Moysees Chayze, and willed men to heare them, notwithstanding, they were blinde guides, hypocrites, proude, couetous, ambitious, and verie reprobates, Matth. 23. Then, next they alleadge, that a little leauen doth leauen the whole lump, 1. Cor. 5. Therefore where one open notozious Sinner is admitted to be a member of the Church, all are leavened and polluted, all doe fall from God. I aunswere, that Saint Paule rebuketh the Corinthians, that they were puffed vp, and did glozie when they should haue sorrowed: for as many as had the power of the Discipline in theyr hands, and did neglect, were partakers of his sinne, and not only they, but of priuate members, all that did not mourne and lament to see such a foule matter wincked at. As the Lord himselfe doth cleere all those which mourned for the abominations of Ierusalem, Ezechiel. 9. so were they free and not leavened, which did mourne at Corinth for such abuses. Moreouer, it is verie false to say, that whole Church was leavened, or polluted with the sinne of that wicked man, therefore they were not the Church of God. For being guiltie not only in that fault,

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but in many other, hee giueth them the honour of Gods Church, writing to the Church of God which is at Corinth, 1. Corinth. 1. Then are objected the words and commaundement of the Lord by Saint Paule: If any that is called a brother be a fornicator, or couetouse, or an Idolater, or a rayler, or a drunckard, or an extortioner, with such see that yee eate not, 1. Cor. 5. Some hold, that this commaundement is giuen only against the eating with an open sinner at the Lords Table, seeing we may eate common bread with such as be verie wicked. Others doe argue thus: If it be not lawfull to eate common bread with a wicked man, how much moze vnlawfull shall it be to eate with him that holie bread of the Lords Table: as the Anabaptists lighting vpon these words of our Sauour Christ, but I say vnto ye, Swear not at all, Matth. 5. do gather, that it is vtterlie vnlawfull in any respect or at any time to take an oath, and erre, in not considering the circumstances whereby the words vttered in generall, are to be restrayued vnto the particular abuse, and rash swearing. Euen so the Brownists, taking the words as they stand, and not waying the circumstances, doe maintayne absurdities. They drawe theyr Argument of comparison from things in which the sinne or pollution is not: for the sinne is not in the eating of the common bread, neyther in eating the bread of the Lord with the wicked, but in circumstances. For I may eate bread with open sinners, and offend thereby, and I may eate bread with notozious wicked men, and not offend therein, yea, I may grievously sinne, in refusing to eate with them. I will expresse how. If there be open grosse offenders, and my familiaritie with them, or my eating with them, can not be, but I shall eyther be partaker of their sinne, or countenance and harden them in the same, I offend, if I doe not shunne their companie. If any brother in the Church be conuict of foule sinne, found obstinate, and so Excommunicate, euer y member of the Church euen by the commaundement of God, is to haue no fellowship with him, that he may be ashamed,

med, 2. Thes. 3. v. 14. But yet we are willed in the same place, not to account him as an enimie, but to admonish him as a Brother. For if men should now in familiaritie, receiue him to their table, or go to his table, it would harden him in his obstinacie, and bring the censure and power of the Church into contempt. This is that S. Paul dealeth about. The wife of this man, his children, and seruants may eate with him, or any other, where it cannot be eschewed, for then it dooth not countenance him. Now if I be in a ship vpon the sea, among a company of vild wicked men, or in a prison, or in an armie, and can haue no meate, vnlesse I eate with them, if I refuse, I samish my selfe to death, and so offend grauouly. We see then it is not the very eating with them that dooth defile, but the circumstances. Euen so is it at the Lordes table, where wicked men be admitted. For such as doo admit them, hauing power to repell, do offend in eating there with them, because they countenance them in their sinne. But nowe a private member which is grieved at this, and dooth what lyeth in him to haue it redressed, dooth not offend, nor is not polluted by eating with them. But as he, that among the wicked in the ship, in the prison, or in the Campe, doth offend in refusing his bodily sustenance: so shall he, if he refuse that heavenly foode of his soule, for all the wicked cannot corrupt the same vnto him.

This man hath no fellowship with the vnfrutefull works of darkenesse. This man dooth obey the Commaundement, come out from among them, separate your selues, and touch no vncleane thing, &c. For he toucheth not their sinne, but the holy things of God: for the seperation from the wicked, cannot be alwaies in body. Where there is idolatrie practised, and the faith and true worship ouerthrowne, we must depart both in minde and body: but from wicked men in the Church, we cannot depart in body, vnlesse we will also depart from Christ.

If it were otherwise, how should the faithfull, without pollution, worship as they did in the Temple, among so many prophane men: and how should those few at Sardi, Reuel. 3

An answer to the Brownists.

haue kept their garments unpolluted, among that heape of vngodly men? Now let the reader iudge, whether I haue in a frantike manner, as you accuse me, blasphemed the name of Christ, by comparing yee vnto Anabaptists, and Donatists, in this your condemning and forsaking the Church for the euil men which be in it. I would to God both you and others could consider that which is written of King Saul, when as the holy Ghost saith, he was zealous for the Childzen of Israel and Iuda, 2 Samuel, 21. and would rote out the Gybeonites. Did not the Lord declare by the three yeares famine, and by causing some of the house of Saul to be hanged, how cursed his cruell zeale was, which yet hee had some colour of from the lawe, which willed them to rote out the Heathen? The cruell zeale of Brownists, which seemeth to bee for the Church, is more without excuse, when they will needs rote vp the naturall plants, as now they may be called, yea even the whole assemblies, both old and yong.

The third accusation.

The Brown.

FOR that they haue a false Antichristian Ministerie imposed vpon them, &c.

G. G.

The third fault is an Antichristian ministerie imposed and maintained. Here is no reason rendered, why it is a false and Antichristian ministry which is imposed. If yee be Prophets raised vp of God, then wee must beleue that which you say: but they did not lie in any matter, but euery man may see that you haue in the former article lyed, wee may not therefore giue, &c.

The Brown.

Heere you say is no reason rendered by vs, why it is a false and Antichristian ministry which is imposed. But if you had better weighed these two former transgressions, wherewith we charge you, or duly considered of this, or of your owne answer, before you had put penne to paper, you might haue gained this labour you haue taken, and shame you
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are like to suffer by these your friuolous and indirect answers,&c.

What reasons yee haue brought in your two former accusations, or in this third, to proue the Ministerie of England Antichristian, let all wise men iudge. Indeed if we will admit false accusations, and hereticall opinions, for reasons, then haue yee said somewhat, for in them yee are prompt and plentifull. The shame yee speake of, that I am like to sustaine by mine answers, I doe not feare at all. It appeareth plainely by your words, it dooth not please yee, that yee are not encountered in disputation by some famous learned men, so desirous yee are of that glozy. But is it meete, or is there any reason, that presumptuous, bold, and rash ignorance, should not be incountred but with great learning: Sophisters, nay poore artificers and Husbandmen, are the eueneest matches to dispute with yee? If I had counselled with my learned brethren, yee say, they would haue counselled me not to write. You haue put on the Lions skinne, and so imagine, that all the learned doo tremble at yee, and the truth is, they haue espied your long eares: (But rather to haue vsed my discretion in the Pulpit, as they doe, where wee may saye what wee lust without controulement, for they consider an euill matter is to bee raked in,) &c. If I did not know the contrary, yee are so confident in your speeches, that I should almost beleue yee. But now that I know, as sure as anye thing may be knowne, that you doo impudently slander and belie the learned, who though they disdaine to deale with mad frensie, yet they like well, in respect of the poore people which are ready to be seduced, that your matters should be answered, how will yee perswade me, or others, that yee are not without care what yee speake? And if there be any sparke of modestie least in yee, I will not say, make some due prooves, but euen a colourable shew, that the learned of this land, if I had conferred with them, would haue given that counsell vnto me, which you affirme, and for that cause which you mention. Now come your reasons, you are perswaded by the worde of God, that a true minister of Christ

G. G.

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Christ, cannot be a minister of idolatrous and false worship. We are rightly perswaded, and I am fully of your minde in this point. But where ye say ye haue prooued our worship to be such, therein ye faile, for ye haue falsely accused, but not prooued. When ye were also perswaded by the word of God, that a true Pastor cannot stand an heard to the Lords Coates and Swine, blessing them with the blessing of the faithfull, and deliuering to them the holy things of God, as the Sacraments, &c. I haue shewed also in that your second accusation, how presumptuously and heretically ye haue dealt, in iudging Christian men to be Heathen and Swine. In this third accusation, your reason is in the word imposed. That ministerie which is imposed vpon the flockes, is Antichristian, because they be not freely chosen by the Lords faithfull people, &c. But the Ministerie of the Church of England is imposed, &c. I take exception against both the proposition and assumption of this argument. For the proposition, albeit the imposing of a minister vpon the flocke, may carry an iniurie to the Church depriued of hir priuiledge and right: yet it dooth not followe, that the same minister or his ministry is Antichristian. Our Sauiour in the place ye alledge, Iohn. 10. speaketh onely of Heretikes and false Prophets, which clime ouer into the shepefold, he speaketh not of any which lead the shepe to the doore, that is to Christ, whether their calling to the office haue bene such in all respects, or not as it ought to be. Secondly, if by free choise of the faithfull, you meane that in the choosing of a Pastor, the people or priuate members of the flocke are to giue their voices, or else the minister is imposed and Antichristian: then doe ye condemne all the Ministers of France, of Geneva, and other Churches. For they are not chosen by the voices of the people, neither doe they hold that way the most conuenient, for the people to declare their consent, but rather they silence, as ye may see in diuerse Epistles of Maister Beza, and namely in the last. But when a flocke is destitute of a Pastor, their choise is after this sort: The Presbyterie or Senate of Pastors and Teachers, doe examine and make triall, and choose him whome they shall finde euery way qualified for so

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woorthy a function. The matter being made knowne to as many as may be, and especially to that flocke ouer which he is to be set, that if any can alleadge iust cause why he is unworthy of such an office, they be heard, otherwise after a due kind he is ordeyned and put into possession of his Ministerie. When touching your assumption, the Ministers of the Church of England (as ye say) be imposed: If ye vnderstand by imposed, that they be all thrust vpon the flockes against theyr will and liking, or that the flockes haue no power to take exception, yee speake vnruly. For there be many flockes in England, which haue those Pastors and Ministers of the Gospell whome they haue desired to haue, and made choyse of, I meane by suite, both to the Patrones, and to the parties whome they desire to haue: and if any of the people can shew iust cause against the partie which is to be ordeined, the Bishop may not admit him. There follow now many boasting words, with which yee march in tryumph, it is pitie to put them out of their array. You require one reason at the least to confirme our Ministerie: I confesse it is a reasonable request, but first, I must answer that which ye bring for to ouerthrowe it. To proue our Ministerie not to be of Christ, but to haue his negatiue: We say, ye finde not in his Testament the names we carry, the offices we beare, the manner of our entrance and administration, our support and maintenance. Touching our names, we are called Ministers of the Gospell, Pastors, and Teachers, which be the Tytles giuen in Gods word. The names of Parsons and Vicars, are not to make any distinction of the Ministerie, but of the state of maintenance annexed vnto the same. The Offices we beare, are to teach and instruct our flockes by the wholesome word of God, to administer the Sacraments, and to make publike prayers. And I am sure, these are prescribed in Christes Testament, and if your eye were not malignant, yee might espy them there. Our entrance is not by intrusion, but by calling, and that in many, by the desire of the flockes, as I haue shewed befoze: and for the manner of our administration, it hath been dealt in at large in the first accusation. Our support

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by Tythes and such like, is not mayntayned as a matter of necessitie, but as the most conuenient. The word of God hath giuen the generall rule, that the Minister of the word is to be liberally mayntayned: the manner touching circumstances, is to be ordered for most conueniencie by the Church, and power of the Christian Magistrate. For many things are lawfull, and in the power of the Church to ordeyne, which are not particularly named in Gods word, but con- teyned in generall rules. Your next words are farre shar- per, and cut moze deeply, yea, even so deeply, that wo bee vnto vs all, if you haue not the benemous tong of liers and false accusers. We vse a gradation to set forth our pedigree, for we are (ye say) the children of the Bishops: The Bishops are the creatures of the Pope: The Pope is the eldest sonne of Satan, and his vicar generall in earth. Now, as ye haue set vs here vnder a verie honorable parentage, so doe ye shewe vs great kindnesse, in setting vs forth not to be degenerate, but to beare the image, the marke, the power and life of the Pope: and together with him, to growe, liue, raigne, stand, and fall, as the branches with the tree. Here is the verie bottome of your gall, here is your poysoned sting thrust as deepe as is possible. But let your words be exami- ned: and by the stepps that you ascend, I will descend. The highest is the Deuill, the father of lyes: Next vnto him, the Pope his eldest sonne, and vicar generall in earth. In daede I am resolutely perswaded, that the Pope is the Beast, vnto whome the Dragon gaue his power, his Throne, and great authoritie, Reuel. 13. of whome it is sayd in the same place, that all the world wondred and followed the Beast. They worshipped the Dragon which gaue power to the Beast, and they worshipped the Beast, saying: Who is like to the Beast, who is able to warre with him? This no doubt is that man of sinne, who hath exalted himselfe aboue all that is called God, or that hath imperiall maiestie, sitting in the Temple of God, and boasting himselfe as God: whose com- ming should be by the effectuall working of Satan, with all lying signes and wonders, 2. Thess. 2. He hath set vp the be-
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the worship of Devils, with all abominable Idolatrie, and blasphemous heresies and lyes. He hath not only usurped and challenged a ciuill power and Lordship ouer Kings, but also a spirituall Dominion ouer the consciences and faith of man, to make Lawes at his pleasure contrarie to Gods word, to binde the same: this is the vicar generall of the Deuill. Then to come to the next steppe, where there is no question nor doubt neyther to be made, but that all Popish Bishops be the creatures and children of the Pope, in as much as they haue their calling, and consecration, and power deriued from him; in as much as they sweare obedience vnto him, to mayntayne his dignitie, his tyrannie, his doctrine, and his lawes: and in as much as they challenge together with him a Lordship and tyrannie ouer the conscience. But the Bishops of the Church of England haue not their calling, consecration, or power frō the Pope, but frō our Church, which hath forsaken the Church of Rome, as the Synagog of Satan. The Bishops of England acknowledge no subiection to the Pope, but by an oath renounce his usurped power & tyranny. The Bishops of Engl. are not ordeined to maintain or defend y religion & lawes of Antichrist, but quite contrary, they promise and profess to aduance the Gospell of Iesus Christ, & by the liuely word, to cut downe all idolatrie, heresies, and popish abominations. Finally, the Bishops of Engl. do not usurp a Lordship ouer the faith & consciences of men; for the power which they haue peculiar in the Church, is only in the administration of externall gouernment. It is therfore with manifest & wicked slander, that ye tearme the Bish. of Engl. Antichristian, the creatures of the Pope, and such as haue his power & life in the, yea such, as whosoever is ordeined by the, hath his ministry frō Antichrist, and from the Deuill. There is controuersy about the state & gouernmēt by Bishops, whether y Church of Engl. hath not erred in comitting into their hands the execution of discipline, which is the matter to be handled in your fourth accusation: but to gather from hence a pedegræ from the Pope, is verie foolish. Let vs come then to the lowest step, which is in the ministers.

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We haue laboured in studie of holie things, to be fitte for the Ministerie, and so furnished and instructed to the Kingdome of Heauen, as to be lyke Householders that bzing out of theyr Treasures things new and old. We desire to call men that wander in ignorance and sinne, vnto the light, and so to build the Church of Christ. We know, no man is to be Judge of his owne sufficiencie, nor to intrude himselfe into publicke office, but to be tryed and ordeyned by the Church which hath that power committed into her hands from Christ. The supreme Magistrate, and Church of England haue committed this trust vnto the Bishops, iudging it the quietest and safest way. We are presented vnto them to be examined and tryed, to be ordeyned and put into possession of our Ministerie by them, and from them to receyue the power to execute the same, not as theirs, but the Churches, which hath put it into their hands. It is the ordinance of God, and not the deuice of Antichrist, that Pastors and Teachers shall be tryed and ordeyned by Elders, Pastors, and Gouernours, and set ouer his people. We receyue only this Ordinance, and such as haue any vnderstanding may see, that the question can not be whether the power it selfe bee from Antichrist, but whether there be not error and defects in administering the same, to the hurt and dammage of the Church? Now further, hauing receyued this authoritie, we Preach the holie Gospell of Iesus Christ, and by the pure doctrine of the same, we conuince and ouerthrowe Idolatrie, superstition, and Heresses. We correct and reprove all manner of vices, informe and exhort vnto true Godlines. In performing these things, we drawe men out of Poperie, by letting them vnderstand, that the worship of Poperie, is the verie worship of Devils, and that the Pope is Antichrist.

This Romane Antichrist and his adherents doe feele, that the ministerie of the Gospell in England doth destroy his kingdome, and therfore stirred vp by the Deuil they rage, and by all diuelish meanes, seeke to destroy our noble Quene and Countrey. Except therefore you Brownists had euen let loose all the raynes of your twong, and after a shamelesse manner
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to lie and slander, how could ye pronounce, that the ministry of England is Antichristian, and of the Deuill? or that it is in the life and power of the beast, to liue, to raigne, to stand, to fall together with him, as the branches with the tree? In the next place, ye haue whet & filed your cankered tong, to bitter verbe vile reproche, against the nurseries of all good learning and holy religion within this land, the two Universities. I know not how idly, and in what heathen vanitie ye spent your time there your selues: but this I dare abow, and make the challenge, and let triall be made, I will beare the shame for euer if it be not found true: that there be many in the Universities, and not aboue the degree of Bachelour of Arts, vn- to whome the principall Maisters of Brownisme are inferiour: if wee respect either the Liberall Artes, or the knowledge of tongues, as of Hebrew, Greeke, and Latine, or a sound iudgement in Diuinitie. If this can be attained in fewe yeares, with more then Monkish idlenesse, the Brownists may in some thing be beleued. Some do abuse the liberall Arts: but to condemne Logike, Rhetorike, and the rest as vaine and curious, as you do, is a very beastly error. Saint Luke, from whom ye draw your phras of speech, Act. 19. doth not speake of these, but of Magicall science. I do not maruaile, that blind Schismatikes doo so bitterly iueigh against learning, seeing it is their bane. For they seeke victorie, triumphe, and glozpe ouer all the learnedest, and if there were no learning to discover and to lay open their nakednesse and shame, they would much preuaile, and be had in greater reputation. Thus do the Brownists labour to bring in sauage barbarisme. But yet here, vp goeth your saile againe, and ye haue winde at will, and neuer so much sea roome, as when with bitter slanders and reproches ye rowle away. We wrappe vp altogether for the offences of some. Ye reckon vp certaine things of circumstance, and in themselves indifferent and yet vpon your credit we must take them to be odious enormities. We are vp with perfidi, tyrannie, and the statutes of Dmry. Your frensie is great, I did aduise, that men would suspend their iudgement, and enquire of the Churches touching the Ministerie of Eng-
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land. Against this yee crie out, and aske, if it be the best counsell I can giue them? I answer, it is the best, being that which God hath ordeined. Haue yee not read, that the Priests lippes shall keepe knowledge, men shall enquire at his mouth, for he is the Angell of the Lord of Hostes? By this it is cleere, that whensoever Heretikes and Schismatikes doe raise doubts, it is Gods will that the people shall enquire for resolution out of the word, at their mouthes whome he hath raised vp, and set as the greatest lights in his Church. Yet see how sottishly you caill against this. Yee take it I would haue them doe things which they doubt off, and my wordes are but to haue them suspend their iudgement, vntill they enquire, and not to be too rash in following the call of blinde, presumptuous, and hereticall schismatikes. When yee say, I send them ouer the sea we wotte not whether, &c. They make doubt of vs, we are the men whose Ministry is in question, we send them therefore vnto those of whome they can haue no doubt, and that is to the worthy instruments and seruants of God, the Pastors of other Churches. I do not send them ouer the Seas, for there be diuerse godly Churches of strangers within the land, as the French, the Dutch, the Italian: there be the churches of Scotland, and no sea to passe, nor diuersitie of language so great as to hinder: we haue also the writings of all the worthiest. Yee say I send them vnto the word of man: which is false, for I do send them vnto the learned pastors, to be resolved by the word of God. These haue the calling vnto this office from God, and his blessing vpon those which seeke it with humility and reuerence. It is not to vse old popish woone arguments, but yours is the course of all arrogant proud heretikes & schismatikes, which couet to draw the people to depend vpon them, that they may haue fame, & to forsake their Pastors, which take it grieuously, that they should seeke resolution any where but at their hand. Whether shall we iudge the godly learned ministers of the Churches aboue named, which haue their calling from God, or the vnlearned & rash Brownists, intruding themselves without calling, and run before they be sent, fittest to enquire at for resolution? It were a pretie thing, to heare the Harlots in

In the selves, even in god earnest to boast and glozy of their chastitie. Who is moze fierce and outrageous, moze vncharitable in condemning, then yee Brownists? And yet ye bragge of such patience and charitie, as cannot be overcome. When yee turne your selues to those poore soules as yee terme the, whom we, like miserable Physicians seeke to cure: and your Counsell you giue them. I doe allow it, for it is the same in effect, if you could see, that I gaue them before. I would to God the people did follow it: we should not then haue one Brownist, The Deuill counterfaiting Christs voice, in hereticall schismatikes, should not be able to allure and call away the sheepe from their sheepeheards. Now remaineth the last point onely, that I shew some reason to proue our Ministry to be of Christ.

The ministry of the Gospell, which bringeth the worde of faith and reconciliation betwene God and the worlde, is the true ministerie of Christ, for the Deuil and Antichrist ordeine no such ministerie. Nowe the ministerie of the Church of England, doth bring no word nor doctrine, but the sacred scriptures. It preacheth faith in God through Christ, and the doctrine of repentance, deliuering the holy sacraments, as seales to confirme the same. Let all the schismatikes in the world barke against it, and say we haue no word nor Sacraments: yet this is the holy word: God so loued the world, that hee gaue his onely begotten sonne, that whosoever beleeueth in him should not perish, but haue life euerlasting. It may be sayde, that many ministers in England, doo not, nor cannot preach the Gospell, how then is their ministry the ministry of reconciliation? Here note, that as we must distinguish betwene the ministry and the man himselfe which is the minister: for the man may be of the Deuill, and yet his ministry of God: so must we also distinguish betwene the function it selfe, and the execution of the same. For when one is called to be a minister of the Gospell, which is able, and dooth not preach, the defect is not in the function, but in his negligence about the execution. Likewise when the office or function is layd vpon him that cannot preach, the function it selfe is entyre,
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the defect is in the execution thereof, though his disability. I say therefore, that the Ministerie of England is the Ministerie of the Gospell, though some doe not, and some cannot Preach. 2. When further, such as haue the calling and ordination of the Church, haue the Ministerie of Christ: for it is giuen to the Church, to haue power to call and ordeine Ministers. Now if the Church doe salt and breake, either by error or negligence, in some rules which are to be obserued about this calling and ordination, yet the power is not disannulled, nor the function destroyed, vnlesse we will hold, that where there is transgression either of ignorance, or otherwise, the whole is ouerthrowne: and so conclude, that there is no prayer nor worship of God, nor any true seruice done vnto him vnder heauen, because all is with errors and faults.

In England the Ministers haue their calling and ordination by the Church of God. For that people which hath forsaken heresies, and false worship, and embraced the doctrine of the Gospell, hath in it the true Church, which hath the power. And the Ministers intrude not themselves, but haue the power giuen them by the hands of the Bishops, who doe it not by their owne authoritie, nor by any authoritie from Antichrist, but as committed to their trust by publike authoritie. Moreover, that is the Ministerie of God, which is to bring men to the faith, and to build vp the body of Christ. The Ministerie of England is to none other end. For the whole dist, the whole scope and burthen laid vpon them, is to feede with wholesome doctrine, and to guide in the waye of godlinesse, the sheepe of Christ, walking before them in godlye conuersation. The Brownist will not take himselfe here conuincd, but will say, these causes are but pretended, and are not in truth. I will therefore now reason from the effect, together with that which is properly adioyned to the Ministerie of Christ. That Ministerie, with the execution whereof there is ioyned the effectuall grace, power, blessing, and operation of the Holy-ghost, to the true conuersion of mens soules, is not a Ministerie of the Deuill, nor of Antichrist, nor commeth not in the life and power of the beast, but is indeed the true Ministerie of Christ.

An anſwyer to the Browniſts.

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I thinke the Browniſts will not be ſo beaſtly as to affyrme that the grace and operation of the holy Ghoſt to the conuerſion of mens ſoules, is ioyned to that, and woꝛketh by that which is of the Deuill, and commeth in the life and power of Antichriſt. Then it remaineth only, to ſhewe that there hath bene and is this grace and woꝛke in the execution of our function. If the Browniſts will deny that euer they felt that maiestie and power in the preaching, which can not be in the woꝛds of man, but only in that woꝛd which is ſharper then any two edged ſwoꝛd, and pierceth ſo deepe, as to be a diſcerner of the thoughts and ſecret intents. Or if they will deny that euer they haue bene driuen by it vnto hatred, ſorrowe, and remorse foꝛ ſinne, and rayſed vp with comfort and hope of foꝛgiuenesse, and with the promiſes of eternall glorie: Yet vnto many other which by it are conuerted vnto the Lord in deede, which vnto feare and trembling doe ſeele the power and ſweetneſſe of the liuely woꝛd, it may be ſayd, as S. Paule ſpeaketh to the Corinthians: foꝛ when his aduerſaries did deny him to be an Apoſtle, the Corinthians by his Miniſterie were begotten in Chriſt: wherevpon he ſayth, If I be not an Apoſtle vnto others, yet am I vnto you, foꝛ you are the ſeale of mine Apoſtleſhip in the Lord, 1. Cor. 9. ver. 2. Euen ſo, if the Miniſtery of Englaḡd, be not the Miniſtery of Chriſt vnto others, yet you can not doubt of it: your faith, your repentance, your ioy in the Lord, are the ſeale of it. You can not but ſee and knowe, that they be vile blaſphemous wretches, which beare ye in hand, that it is not the woꝛd of God, noꝛ the grace of his ſpirit which woꝛketh in ye, but the power of the Deuill, and the ſpirit of Antichriſt. You knowe it is the direct way which the Deuill taketh by his miniſters to bring in flat Atheiſme, to diſgrace and throwe downe the credite of the miniſterie. But doth it not make againſt the Miniſterie of England, that many of the Browniſts confeſſe they haue bene greatly moued at ſometimes with the power of the preaching, and at the adminiſtration of the Sacraments: foꝛ may it not bee ſayd herevpon, that it is but a deceyuable ſhewe of grace and power, foꝛ if it had bene in truth, it would haue continued?

¶

¶

An answer to the Brownists.

I answer, it is sufficient to proue the Ministerie, and that the power of the holy Ghost goeth with it, when men haue bin so moued, although they do not continue, seeing the reprobate do feele the power, and taste the sweetnes of the word for a time, Hebr. 6. He that hath therefore felt the power of God in his soule by the preaching of the word, and now doth not, the fault is in himselfe. If the Brow. do further reply, that they be not true Christians which yet are moued by the preaching, the motions are deceitfull. Then I wil frō that which they confesse, shew that such people are truly faithfull. For they confesse, that they were blessed and holy Martyrs that suffred in the dayes of Quene Mary: and I say they were conuerted by the same ministerie which we haue now. They had but the same motions at the preaching of Latimer, Howper, Taylor, Bradford, and others, which our people haue now. If the people at this day then feele the same effect in their soules at the preaching and Sacraments, touching faith, repentance, and resolution to dye with ioy for the testimonie of the Lord if he shall require it, let the Brownists, and all other wicked Scismatikes barke that we haue no Ministerie, we haue no Word, we haue no Sacraments, nor true Church, yet the godly wise shall be able to discerne the voyce of Christ from the voyce of the Deuill, and perceyue that the power of our Ministerie is not of the Deuill, but of the holy Ghost, whom they haue most wickedly reproched.

The fourth transgression.

be Brow.

Then, for that their Churches are ruled by and remayne in subiection, &c.

G. G.

The fourth fault is, in the subiection to an Antichristian gouernment. If it were admitted that there is some yoke of Antichristian gouernmēt, vnder which, the poore Church may grone, as it is her lot to be oppressed with outward bondage, to be made to keepe the Vineyard which is not her owne, to be beaten of the watchmen, to haue her bayle taken from her: is she therefore no longer the Spouse of Christ?

But

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But oh how farre are you from this ? which wincke *The Brown.*
with your eyes, stoppe your eares, and harden your hearts,
which can not endure so much as to heare of your feare-
full estate, which you see not, no nor suffer your sores
which you see to bee touched, but seeke rather to cloake
and hyde them both from God and man, yea, to mitigate,
tollerate, and iustifye them. Seeke you not heere to miti-
gate that heauie apparant Antichristian yoake your Chur-
ches stand vnder (whereof heeretofore you haue complay-
ned in Parliaments) tearing it some yoake, beeing now
peraduenture through long custome growne lighter vnto
you and more easye, then Christs yoake, at the least, then
Christs crosse, &c.

To this fourth accusation, my answer was very short: G. G.
For I did only propound this question, whether it be no lon-
ger the Spouse of Christ which is oppressed, and doth groane
vnder some yoake of Antichristian government? and shewed
my iudgement, that it is the lot of the Church to be oppressed
with outward bondage, alleaging for prooue somewhat out of
the Song of Solomon. At this ye are stricken with such won-
derment, that as men caried almost beside your selues, you be-
gin with a vehement exclamation: and thre things there are
in my speech which haue cast ye into this agonie: the first, that
(as you say) our Churches stand vnder an apparant heauie
yoke of Antichrist, and I speake of the true Church oppressed
with some yoke of Antichristian government: the second, that
I say it is the lot of the Church to be oppressed with outward
bondage. This ye tearme a blasphemous error, because as ye
say, bondage is the badge of Antichrist, the marke of the
Beast, whereby his souldiers are discerned from the souldiers
of Christ, &c. The third, that I falsifie & peruert the places of
Scripture which I alleadge to proue that Gods Church may
be oppressed with some outward bondage: where you will
redeme the places from such violence and corruption, and
giue such a glimse, that simple men of vnderstanding shall
discouer and search out the false dealing of such watchmen,
and the greatest clarke of vs all shal be taught hereafter how

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to abuse the scripture for a cloake to couer our sinnes. What
 valiant fellowes you be, who shall be able to stand in your
 hands: the greatest clarks in this land are but babes to such
 mighty gyants: how shall I do then? I must now defend my
 self in these particulars aboue named. I will let the question
 about the heauy apparant yoke of Antichrist alone, vnto the
 last place, vnder which ye falsely charge our Church to stand,
 and deale with that first which I set downe. Where the first
 question is, whether the true spouse of Christ may be vnder
 some yoke of Antichristian gouernment. The second, whe-
 ther it be her lot to be oppressed with outward bondage. The
 third, whether those places by me alleadged be rightly apply-
 ed to proue the same. I will not deale seuerally in these, but
 in all together, because they be all but one in effect. Now to
 speake precisely and strictly, the yoke of Antichrist is only spi-
 rituall & inward, where the faith & conscience are burthened,
 and be in subiection, to receiue his lawes and worship. This
 can not be borne, without falling from the freedome we haue
 in Christ. But in a longer sense, we call it Antichristian, whe-
 the pastors of the Church, or any of them, do vsurp more then
 they ought, in external gouernment, or tyrannously abuse the
 power committed into their hands. This is that which I cal-
 led some Antichristian yoke. Now the very point of the que-
 stion is, whether the true spouse of Christ hath euer been op-
 pressed in this by any of her gouernours, as her lot in some
 outward bondage? I hold that she hath, and for proufe, I allea-
 ged those sayings out of the Song, against which you take ex-
 ception, as places wrested, which shall be considered, af-
 ter other testimonies shewed. Then I demaund of ye first,
 whether it was not the spouse of Christ, whom the Lord cal-
 leth Israell, his sheepe and his flocke: The pastors of Israell
 did not only scatter these, but ruled ouer them, and exercised
 dominion by violence & tyranny, Ezech. 34. v. 4. What say ye
 to this, the Prophets prophesie lies, the Priests exercise do-
 miniõ by their hand, & my people loue to haue it so, Ier. 5. v. 31.
 Was there no true Church vnder this ruling of y^e priests: Pa-
 sar a chief priest in the temple, stroke Ieremy the Prophet, &
 put

put him in the stocks, Ierem. 20. ver. 1. Will y^e affirme that there was no true Church then? Come to the time in which our Saviour liued vpon the earth: for as yet the kingdome of God was not taken away from them, which is threatned, Matth. 22: but the high Priest, with the other Priests, with the Pharisees and Elders of the people, had the Ecclesiasticall power, which they tyrannously abused, and by it oppressed the faithfull, as appeareth in diuerse places of the Gospell, and namely in Iohn. 7. ver. 13. and Iohn. 9. ver. 22. Diotrophes ambitiously abused the power of gouernment, when he withstood S. Iohn, as he testifieth in his third Epistle written vnto Gaius. I wrote (saith he) vnto the Church, but Diotrophes, who loueth to haue preheminance among them, receiueth vs not. Therefore if I come, I will declare his deeds, railing at vs with malitious words: and not content therewith, neither he himselfe receiueth not the brethren, and them that would he forbiddeth, & casteth them out of the church. ver. 9. 10. Dooth S. Iohn tell the Christians, that this tyrannous oppression by Diotrophes, did make them to be no longer Christs Church, which remained vnder him? Did he will them to seperate themselues, and not to obey him any longer in any thing? Our Saviour saith, the time will come, that they shall excommunicate y^e. Iohn. 16. ver. 2. Antichrist himselfe sitting in the Temple of God, seduced the reprobate, but could not destroy the Church, which yet he did grieuously oppresse, and keepe in some bondage. Whereby it appeareth, that Solomon speaketh of that which should fall out often, and be euen as it were the lot of the Church, to be iniuried, oppressed, and kept in some outward bondage, euen by those, at whose hands she should finde most comfort, holding the places of Pastors and Gouernours: as we haue seene in the Church of Israell befoze our Saviour came, at the time he liued, and also in the Church vnder the Gospell.

You bring in diuerse scriptures, which proue, as you imagine, that an outward oppression of the Church in externall gouernment, dooth make an vtter deuorse betwixt her and Christ: but he that considereth those things which I haue be-

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fore noted, and the sundry oppressions of the Church, by her
 Pastors, shall easily perceine that Anabaptisticall freedoms
 which y^e gloze of. For howsoeuer the Church with her Chil-
 dren are free with God, and receiue no yoke vpon their faith
 and conscience: yet in outward things they may be oppressed.
 You could abide well enough that phrase of speech oppressed,
 but to say, the Church of Christ may be in anye bondage, y^e
 terme a blasphemous error. Because bondage y^e say, is the
 badge of Antichrist, the marke of the Beast, &c. Take heede of
 the saying that is w^ritten, 2. Pet. 2. ver. 19. That the seducers
 promise libertie, and are themselues the bend seruants of
 corruption. For you imagine and gloze of such a full and
 perfect libertie, as that y^e account it a blasphemous error, to
 say the Church may be oppressed with outward bondage. It
 is strange that there should be such a bolde spirite in rotten
 flesh, as flatly to contrary the spirit of God. For the Lord sayd
 to Abraham: Thy seede shall bee in bondage, and they shall
 oppresse them. But the nation whom they shall serue, will I
 Iudge, Genes. 15. He saith, he brought them out of the house of
 bondage, of bond men, Exodus 20. Will ye affirme that the
 Church was not oppressed with outward bondage in Egypt?
 Will ye deny that they were led captiue, and held in outward
 bondage in Babilon? cannot this wo^rd bondage, which the ho-
 ly Ghost bleseth, be allowed of y^e? must bondage of necessity
 be the badge and marke of Antichrist? when the Lord threat-
 neth by his Prophets, that his people should go into captiuitie,
 and that there should be a yoke of bondage layd vpon them,
 w^oth he giue them ouer to weare the badge of Antichrist? or so
 to be seruants vnto men, that they could not also be his ser-
 uants? Indeed the Anabaptists do holde, that wee cannot be
 seruants vnto men in any outward bondage, & yet be the ser-
 uants of Christ, grounding their heresie vpon the places which
 you alledge. If all maner of bondage be the marke of the beast,
 and the badge of Antichrist, and a losing of Christian liberty,
 as you and the Anabaptists would haue it: then how could
 S. Paul say, Art thou a bond man, care not: thou art the Lords
 free man, 1. Cor. 7? Let no man suppose that I charge ye ouer
 hardly, with this grosse point of Anabaptistrie, because our
 question

question is about Church government, and I speake of ciuill bondage: for ye speake generally of outward bondage, and denie that it can be the lot of the Church, or of any member thereof. The worde bondage, though it be outward, cannot in any sense be allowed by you, to agree with your freedom. Now for the places in the song, My mothers sonnes were angrie with me, they set me to keepe the Vines, mine owne Vine I haue not kept. In this place the Church willeth: first y they should not looke scornefully vpon her, because she is somewhat blacke. Then she sheweth, that it is not her natieue colour, but she is sunne burnt: the sunne (saith she) hath looked vpon me. There followeth the occasion, that her mothers sonnes were angrie with her, set her to keepe the Vines. Who these be whome she calleth her mothers sonnes, is the greatest difficultie to finde. Tremellius (whose interpretation in that point ye follow) doth expound it of originall sinne, & the lusts which she hath from the wombe: other take it, & more fitly, of false brethren, which boast themselves to be true worshippers, & children of the church, which she calleth her mothers sonnes, because they descended from the ancient mother church, & were the degenerate children of holy forefathers, for I take it somewhat hard to call sins or concupiscences her mothers sons. But take it whether way ye wil, either of originall sin & concupiscences, or of degenerate children, among whom there were many, euen of the Pastors & gouernors, yet ye cannot auoid, but y there is a violence, an oppression & some bondage: for she saith, they set her to keepe the vineyards. Howsoever you would silyly insinuate, that it were but negligence, & that when she repenteth, she is so cleared, that she is in no bondage vnto sinne at all. But when ye haue cauled what ye can, it standeth clere by the scriptures, y the Church in her perfectest repentance, euen with all her children, is held in some spirituall bondage vnto sin, but yet she is not obstinate I grant, for she hateth the euil she doth, & laboureth against it. I doe not gather from this, that the Church either did or may, keepe Antichrists Vine, as you demaund, what a bolde falsifying of the place this is? But I saye: what a bolde impudencie is this in you, so to falsifie my wordes? for I alledge it, to proue, that the Church is subiect to bee oppressed with

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With outward bondage, to suffer iniuries, reproches, to be persecuted and driven out of the land of promise, which happened chiefly by the naughtinesse of hir owne degenerate pastors. I do not conclude thus, she is set to keepe the Vines, therefore she doth keepe Antichrists Vine, that is, receive his yoke upon her faith and conscience. But thus I may conclude, she is set to keepe other Vines, therefore she is oppressed: or following the sence which you allowe; I may say the Church being set to keepe the Vines, that is forced, drawne, and compelled, by some spirituall bondage, which she is yet in vnto sinne, to do that she should not, is yet notwithstanding the true church, because she cannot remedy the matter, though she would neuer so faine: therefore when she is oppressed with some outward bondage, which she cannot eschew, it doth not separte her from Christ, for this reason followeth by a comparison. If some spirituall bondage vnto sinne, do not separte from Christ, much lesse some outward bondage shall make a diuorse.

The other place is, that the watchmen did beate her, and take away her baile, chap. 5. v. 6. A simple man would thinke I had here holpen yee with a Scripture, that of all other doth most fitly serue your turne, yee make so large a commentarie vpon it, and apply against vs. We are these watchmen in all respects, and the Brownists are she that is beaten, and hath her baile taken from her. But see what paines yee take to graunt the matter which I did alleadge it for. Ye might aswell haue said, I did fitly apply it, without all this adu. For I pray ye, haue ye not now confessed, that the Pastours and gouernours did beat and oppresse the Spouse of Christ? What did I alleadge it for more then that? The faithfull did seeke Christ, but yet not separate themselves from vnder those watchmen, as Heretikes & schismatikes do. This thing is plaine enough vnto all that will see, by the time in which our Saviour was conuersant vpon the earth. For the godlye did not, nor were not to separte themselves cleane away, from vnder those wicked blinde watchmen, the high Priests, the Scribes, and Pharisees, so long as the Vineyard was not taken fro them.

You

You Brownists haue as little cause to glozie in your sufferings, if you could see it, as euer had any: for ye suffer not for seeking Christ, but for making a most damnable Schisme, for abiding the power of Princes, for vsurping publike authoritie without calling, like Corah, Dathan, and Abyram, and for sundrie vile hereticall opinions. And now touching that heauie apparant Antichristian yoke, vnder which ye say our Churches doe stand, and whereof we haue heretofore complayned in Parliaments. It is not vnknowne vnto anie which take any viewe of matters, that there hath been controuersie of a long time in our Church about discipline Ecclesiasticall, and so there haue been complaints and petitions preferred in Parliaments, but yet the complainers haue been farre from the opinion of Brownists: for the controuersie is not about the matter of discipline, but touching the forme and manner of administering the same. We agree in the matter, that Christ hath left a power to his Church to chouse, to trye, and to ordeyne Pastors and Teachers. We likewise agree that he hath giuen the power of admonition, suspension, and Excommunication. Here is the difference that one part doth hold, that the manner of executing this power by Presbyteries, consisting of Pastors, Teachers, and Elders, as it was in the Apostles times ought to be perpetuall and inuariale. The other part doe affirme that this forme is variable, and that it is the most safe and quiet way, that the power belonging to the Presbyterie, be committed into the hands of the Bishop: now one part must needs erre, and fall about the executing of this power. The question ariseth then, whether this fall and erro where it lighteth, doth make the power to become Antichristian, yea, so Antichristian, that whatsoever assemblie doth stand vnder it, the same doth beare such a yoke of Antichrist, that it falleth from Christ, and can be no true Church of God? The Brownist doth open his throte as wide as he can, and cry it out to be an apparant heauie yoke of Antichrist, that whosoever stand vnder it, they bowe downe and worship the Beast. But let the Brownist first learne to knowe Christ, and what is a Christian, before he

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bable so much of Antichrist and his yoke. Then let him prove that every error, abuse, and great fault in discipline, doth overthrow it, and make it become Antichristian, yea, Antichrists yoke, so farre as to make it no Church which is subiect to such oppression. It is most clere that a Church may erre in sundrie poynts of Doctrine, and not be Antichristian, but the true Spouse of Christ. And an error in Doctrine, if it be foule, doth approach nearer towards the overthrow of faith, then an error or an abuse in externall government.

Moreover, if the execution of discipline by Bishops be the yoke of Antichrist, and if all the Churches which do stande vnder the same, do worship the Beast and be no Christians, it must needs followe, that such as did ever execute this power, were Antichrists, and no children of God at that time, or before they repented. But this is false even by your owne confession, which acknowledge, that those worthy servants of God which sometime executed that power, and after suffered death for the Gospell in the dayes of Queene Mary, were blessed Martyrs. I conclude therefore, that the Brownists can not but with heresies, and most heinous iniurie, and inordinate dealing, condemne a Church as quite diuorced and separated from Christ, for such imperfections and corruptions in Gods worship, as be not fundamentall, nor destroy the substance: for that wicked men come with the godly to the publike exercises of religion: for some wants in calling, and ordaining Ministers, and in Ecclesiasticall discipline.

Article 1.

Brown.

We seeke aboue all things the peace and protection of the most high, and the kingdome of Christ our Lord.

G. G.

The first Article is that which all true Christians do seeke indeede. But the kingdome of Christ, or the kingdome of God (as Christ sayth) is within men: it consisteth in righteousness and peace and ioy of the holy Ghost. For the preservation

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seruation of this, Christ hath ordeyned a Church gouernment. They sinne against God, which doe not couet, and according to theyr calling, labour to haue so great a helpe. But to transport the name of Christs kingdome, which is chiefly Spirituall in the heart, vnto this, which is but a part, and as though the kingdome of God could not be in any, vnlesse they haue this (so they doe not wilfully despise it) I say is false, and the contrary to be proued by the Scriptures.

Our Article beeing by you confessed to be the bounden dutie of all true Christians, wee see not with what equitie you can in this manner cauill at our words, or with what conscience you can misconstrue and constrayne them as you doo, seeking thereby to retract by sleight, what you can not gaynesay in truth, and taking occasion to contend about wordes, namely, the kingdome of Christ, you make it only inward, and vse Christ like one of the Phisitions Planetarie Signes, assigning to him in hypocrisie your heart and soule to rule, whilst in the meane whyle you yeeld your bodyes and whole assembles to the obedience and rule of Antichrist, making no conscience to obey his lawes openly, and to transgresse Christs, thinking belike Christs kingdome so inward and spirituall, as that he requireth no bodily nor outward obedience, or because it consisteth in righteousness and peace and ioy of the holy Ghost, that there may be peace without righteousness, or ioy without peace or inward righteousness, where is such outward disobedience, and wilfull transgression, &c.

I did confesse, and doe still acknowledge, that this fyrst Article is that which all true Christians should seeke. I hold, that Christs kingdome is chiefly inward and Spirituall, and that the discipline is but a part thereof: your selues haue repeated my words, and yet charge me, that I make Christs kingdome only inward, assigning the Soule to
him,

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him, and the body to Antichrist to be ruled. I can not but wonder at your boldnesse in lying. You say, that to discusse how farre euery Christians calling and duty extendeth heere, in, were to dismisse all mine answers, and to plucke away the mantle of shame wherewith we couer our nakednesse, negligence, and abominations. I meruaile why ye doe not then discusse it: for we hold, that no man is to labour beyond his calling to refozme any thing amisse in the Church: and when it shall be declared vnto what bounds and limits the calling of priuate men is restrayned, I am sure there will be no mantle nor ragge to couer the presumptuous dealing of Brownists, which intrude themselues without calling. We let this thing passe therefore, and will only aske two questions. The first is, whether any which haue their calling of Antichrist, be his marked Ministers and waged seruants, can truly and vprightly couet and labour for Christs sincere gouernment; which is his whippe wherewith he scourgeth out all thēues, intruders, and idle bellies out of his house: The other question is, whether to remayne wittingly and seruitely in the bondage and yoke of Antichrist xxix. yeares, be to labour for the gouernment of Christ faithfully in our callings? We must graunt me some time to answer to these two questions, and that shalbe when you answer these two which I propound. The first is, whether ignorant, hereticall, and rash Scismatikes be meete and competent Iudges to condemne all the learned Ministers in a Kingdome: The other is, whether false and lying accusations be to stand for due pzoofe? We seeme to graunt, that the Kingdome of God may be in the scattered faithfull which yet haue not the discipline: I did not charge ye with the contrarie, but only shewed how I did allowe the Article. Yet remember what ye doe hold in this place.

Article 2.

he Brown.

We seeke and purpose to worship God aright according as he hath commaunded in his word.

G. G. This second Article ought all men that will please God to approue.

This

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This article say you, ought all that will please God to approve. How then seeke you to please God? which continue in idolatrie, and are a minister thereof, which prophetic in *Baal*, and plead for *Baal*? or how approve you it, when yee condemne vs of schisme and heresie, because we forsake your false and Antichristian worship, and seeke to worship Christ according to his word?

The Brown.

When y^e haue proued that our worship is Idolatrie, and that we prophesie in Baal and for Baal, let men take y^e to be no schismatikes nor heretikes. But such as boast that they seeke to worship God according to his word, and yet arrogantlye breake sundry speciall rules thereof, cannot but in their vaine boasting be liars, as S. Iames saith, against the truth.

G. G.

Article 3.

We seeke the fellowship and communion of his faithfull and obedient seruants. And together with them, to enter covenant with the Lord, and by direction of his spirite to proceed to a godly free right choise of Ministers, &c.

The Brown.

The third Article, if it be taken in this sence, that ye do set vp a societie seperated from all other within this land, which make publike profession: then I see not, when y^e haue gone by your selues, and set vp your officers, howe you will cleere your selues from Donatisme. If theirs were a damnable fact which God did accurst, then take heed to yours. For if it can be shewed, that their heresies are not holden by you, I will change my minde.

G. G.

The words of our article being, that we seeke the fellowship and communion of Christs faithfull and obedient seruants, &c. cleere vs of all schisme and heresie, so farre forth: so that if you would conuince vs of these crimes, it had been expedient you had first proued your assemblies as they generally stand, by the euidence of Gods word, to be true churches

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ches of Christ, rightly entered and keeping couenant with the Lorde, continuing in the order and obedience of his word, &c. and that we preposterously departed from yee, & vncharitably haue forsaken your fellowship. But assoone as you shal shew vs such a church amongsts you, by the grace of God we will shew, how free we are from schisme. As likewise when ye shall lay open our error vnto vs, how farre we will be from heresie. In the meane time we will not cease to pray vnto God for ye, that he will not lay these sinnes vnto your charge, which in your ignorant zeale you commit, but in mercie shew ye, the fearefull estate ye stand in, and giue ye a heart, vnfeinedly to repent, & speedely to turne vnto him.

C. G. Your olone bare words, whatsoeuer yee professe by them, cannot be sufficient to cleere yee from schisme and heresie. I haue shewed, that our Churches are from auncient discent within the couenant, and that by such euidence of Gods word, as no heretike or schismatike shall be able to ouerthrowe. I haue also shewed, that the stablenesse of Gods couenant with the Church, is founded vpon the free promise of his mercie, which though we haue sinned with our fathers, and done wickedly, so that there hath been great apostasie in the Church, yet he remembreth his couenant towarde vs. I haue also shewed how preposterously ye haue departed, arrogating that power to Iudge whole assemblies, which dooth belong to the Churches of Christ, and without any orderly proceeding, according to the rule of the Gospel. And moreover, that yee haue most vncharitably and falsely accused our Churches. We cannot shew ye a church, nor any one member of a church so perfect, but that there be many defects and faults. A true church being shewed among vs, though yee repent, yet can yee not be free from schisme, which is already committed. And touching your hereticall opinions, and grosse errors, time will declare how well ye will perfoyme this promise, not to become heretikes. I know I am in the right way, albeit I am so farre from running, that I doe scarce creepe, I desire the praier of all the faithfull, that I may proceed in it. But the praier which you
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promise to make for me, is much sifter for your selues.

Article 4.

We seeke to establish and obey the ordinances and lawes *The Brown.* of Christ, left by his last will and testament, to the gouerning of his Church, &c.

The fourth article, ought all godly men to practise, so farre *G. G.* forth as the limits of their calling doe extend. But let it bee shewed, that euer private men did take vpon them to refoyme when things were amisse in the Church, or that any of the Prophets did will them to take the matter in hand, or shew your warrant that ye be not private men.

This Article you first allowe, and after restraine it, to wee *The Brown.* wot not what limits of calling. But if ye graunt it to be the dutie of euery true Christian, to seeke to establish and obey the ordinances and lawes of Christ, left in his Testament, to the gouerning of his Church, without any altering, &c. It is as much as we indeauour or purpose. Otherwise we allow not that which the law of God condemneth, either intrusion without lawfull calling, either transgression in calling, or presumption aboue calling. Our purpose is not to meddle with the reformation of the state, otherwise then by our praiers vnto God, and by refraining from all things that be contrary to Gods lawes, &c.

You say that I first allowe this article, and then after re- *G. G.* straine it to ye wot not what limits of calling. How is this true, when I make the restraint euen in the first sentence? for I allowe it no further then the limites of euery mans calling doe extend. It is no maruaile that ye say, ye wot not to what limites of calling I restraine it. For if yee did regarde to keepe within the bounds of calling, yee would not thrust forward private men, to doe that which God hath not called them vnto. But yee plead for your selues, that ye do not indeauour or purpose any thing, beyond the limits of private calling.

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We allow not, as ye say, that which the law of God condemneth, which ye expresse in these words: either intrusion without lawfull calling, either transgression in calling, or presumption aboue calling. If yee could see it, you doe here, as it were, put the halter about your owne neckes, and about the necks of all Brownists: for yee stande to this, that the lawe of God condemneth intrusion, without lawfull calling, and presumption aboue calling, and I wishe no sharper weapon to fight against ye withall. But you thinke ye are well enough yet for all this, for ye do not purpose to meddle with reformation of the state, but by praier to God, and refraining from euery thing that is contrary to Gods law: And this is commaunded all men that will saue their soules: All are willed to come out of Babilon. Here is a poore shift: haue yee no other way to plucke of the halter, which yee put about your owne necke then this? I graunt it is the dutie of all men, as well priuate as other, to obey Gods voice, which calleth them out of Babilon, and to seperate themselves from false worship. I adde further, that euen in the true Church, it is the dutie of euery priuate man, in all humble and peaceable manner, to keepe himselfe vnpolluted, from those corruptions and abuses that creep in. But doe you proceed no further then thus: Haue ye not professed in the third article, that ye will proceed vnto a godly free choise of Ministers and other officers? Doe ye not in this profess, that yee seeke to establishe the lawes of Christ, to the governing of his Church? Is this no more, but to obey the voice of God, calling vs out of Babilon? We go beyond the common saying, Giue some an inch, and they will take an ell. For God hath not called nor sent yee to perforce such a worke. I haue before layd open your soule slaunders, where with yee accuse vs, that our worship is idolatrous, and Antichristian. But admit the Church of England were Babilon, and the synagog of Antichrist, and that yee haue but obeyed the voice of God, in separating your selues, which is a worke of priuate men: Yet who hath giuen ye the power & authoritie to chouse and ordeine Ministers, to set vp and establishe publike government? I would know this of ye, whether it be a lesse worke to
repaire

repaire a decayed place of a building, or to build the whole frame? whether it be lesse to sweepe the house, or to set it vp? It is the lesse to repaire, and the lesse to sweepe, all men will graunt. Then I reason thus, pziuate men haue not authoritie, nor ought not to take vpon them so much as to cleanse Gods house from abuses, or to repaire the ruynes thereof: how much lesse ought they to take vpon them to set vp the whole frame? You meane not to medle with refozation of the state, but ye will erect a state and gouernment: for is not the power of the Church both publike and great? We will not daube the walles of Antichrist, nor build Iericho: no in deede ye are ouerpzoud to be dawbers or to repaire: ye will erect the Altar, and build the Temple in Ierusalem, such worthy men must haue a new building of their owne. Thus may all men see, that ye confesse, the lawe of God condemneeth intrusion without lawfull calling, and presumption aboue calling, and yet ye take vpon ye being pziuate, and thrust forward other pziuate men vnto the chiefe publike worke vnder the heauens: but more of this in the next Article.

Article 5.

We purpose by the assistance of the holy Ghost, in this faith and order to leade our liues: and for this faith and order to leaue our liues, if such be the good will of our heauenly Father, &c. *The Brown.*

If men haue the truth, it is good to stand vnto it to the death, G. G. rather then to deny it, as our Church in the same estate it is now in, yelded many blessed constant Martyrs. But if a man haue not the truth, it is great obstinacie to die for it, as sundrie Anabaptists, and other Heretikes haue shewed by theyr dying. Euery true Christian will rather die, then denie the discipline which Christ hath left: but you must see we that God commaundeth pziuate men to set it vp.

The word of God and your owne mouth hauing approved our desires in these Articles, we can not be moued with *The Brown.*

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Satans old temptation, to doubt of the Lords vndoubted truth, or call his commaundements into question, with if it be the truth, &c. Neyther can we be remoued with that old Popish reason ye bring of certayne blessed Martyrs that dyed in this estate your Church is now in. This is not to approoue the state of your Church by Christes Testament: which vntil you do, though all the men in the world should both dye in it and for it, yet could they not iustifie that God condemneeth, &c.

G. G. Now the word of God and my mouth approueth your most wicked intrusion without calling, let every wise man iudge.

Yee call it an old Popish reason that I bring of certayne blessed Martyrs which dyed in the state our Church is now in. If you had no more frensie in yee then my reason hath Poperie, it were much better for yee. Let vs see howe you or any Brownist is able to answer it. That Church which is of the Deuill, and hath not the truth, but is Antichristian, can not bring forth and nourish vp children to God: But the Church of England in the estate it is now in, brought forth and nourished vp children to God, seeing it yelded many blessed and constant Martyrs: Therefore the Church of England in the estate it is in, hath the truth, and is not a false and Antichristian Church. When you haue shewed that a false Church can bring forth and nourish vp true children to God, yee may well saye that this is not to proue our Church by Christes Testament. If yee can not proue that, ceasse to cauil. Yee denye them not to be blessed Martyrs, but yee say, that they dyed not in our Church, nor for our Church. Ye speake confidentlie: but in the confirmation of your speech, yee shewe your selues most foolish. For yee say, they dyed not in our Church, being through Gods great mercie depriued and disgraced by theyr enemies. All the Martyrs were depriued by theyr enemyes of theyr liues, they could not depriue them of theyr faith, nor of the truth

truth which they had learned before from the mouthes of Gods Ministers in our Church. What were they all disgraced of? doe yee take it they were all members of the Synagog of Antichrist, or stood for any dignities or priuiledges in that fellowship, vntill they enemies thrust them forth? Then yee say, they dyed not for it, but for the truth of Christ. How will you separate things as contrarie, which doe stand well together? they dyed both for the truth of Christ, and for our Church: they constantly gaue testimonie to the truth, and were content to indure any torments to confyrm the brethren in the same, and therein may be sayd to dye for the Church. I doe not meane that euery thing which they allowed, must needs be good, for they had they errors and imperfections. Neyther doe I reason after this sorte, as though the Martyrs should dye for euery order and obseruation of our Church, they dyed for the substance of that faith and worship which our Church mayntayneth. And (as I sayd before) you must proue they were not begotten to God by our Church, or else confesse our Church to be the Spouse of Christ. Doubtlesse, if our Church did not bring them forth, and nurse them vp to God, they were deceyued, and departed out of the worlde such babes, that they took a wrong woman for they Mother, for they took our Church to be they Mother. But you haue another Answer, and that is, that those Martyrs neuer resisted the truth being shewed them, nor neuer yelded vnto any yoke or corruption which God gaue them sight of, contrarie to they consciences, as yee say we doe in these dayes. Then the difference will fall out betwene them and vs, that they offended of ignorance, and stood vnder Antichristes yoke, yea, some of them must be Antichrist himselfe, in as much as they were Bishops, and yet Gods true Church. For, yee say, they were faithfull in that little light, and were offende of knowledge, and therefore can not be the true Church.

For confessing them faithfull in that little light, & so Gods Church

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Church vnder the same gouernment we be, which ye tearme Antichristis yoke, doth quite ouerthrowe all Brownisme, make what difference ye can betwæne them and vs in truth, yet shall it appeare, that of necessitie graunt them to be the Church, ye must confesse ours. If ignorance excused them, ignorance should excuse many among vs, seeing there be multitudes in the land professing the Gospell that are perswaded we haue the truth, and be in the right way both in doctrine and gouernment. And againe, ye are much deceiued, if ye suppose that euery Christian man now hath so great vnderstanding, as the chiefe of them had that suffered death in the dayes of Quene Mary. Would ye haue men belæue, that Browne himselfe, and those Brownists, which take themselves his equals, haue greater light then eyther Ridley, Cranmer, Howper, Bradford, Philpot, Taylor, and other had? when the learnedest in these dayes are not ashamed of those worthy men, but acknowledge them as excellent Diuines? How absurd a thing is it, that ignorant blinde Schismatikes, full of fantastickall and hereticall opinions, should boast of theyr great light in comparison of theirs? Now we come to the last poynt of all, and one of the greatest. I sayd, ye must shewe that God commaundeth priuate men to set vp discipline. As it standeth ye greatly vpon, so ye doe apply all your force herevnto: and in verie deede looke to it, for if ye be weake in this, and can not shewe good warrant, all men will see that your presumption against the holie ordinance of God, is most vile and damnable: let vs see then how this question will be concluded. First, ye say, God in his lawe commaundeth euery one to seeke the place where he putteth his name. Christ in the Gospell commaundeth to seeke the kingdome of God, and to take his yoke vpon them, &c. I aunswere, that if a man from these places shoulde conclude, therefore priuate men are commaunded to preach the word, and to aduunister the Sacraments, it were ridiculous: and yet ye may, as well as to say, that therefore they are to refoyme, to establishe, or to set vp the discipline.

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Your next reason is drawne from the nature of discipline, in
that it is perpetuall. Indeed the substance, and essentiall forme
of discipline are perpetuall: and there be circumstances in it
which are variable. And thus a man may reason: there is a dis-
cipline giuen by Christ, which is not variable: therefore the
authoritie neglecting it dooth offend, and the Church hath
wong, where it is not established: but to say, that therefore
maere priuate men are to establish it, is without anye good
warrant. For when any thing is done that ought not, or anye
thing let passe, which ought to bee doone in the Church and
common-wealth, and so a perpetuall commaundement of God
broken: it is no warrant for priuate men to take the matter
in hand, and to redresse. But you say, the Church cannot be
gouerned by any other lawes or gouernement. I am of this
minde, that there can be no visible established Churches, but
where there are some rules of Christs discipline obserued.
As if there be no Pastors or Teachers, no flockes, no calling
nor order for Preaching the word, and administering the Sa-
craments. But to say there is defect or want in some parts of
discipline, or it is in some things corrupted, therefore it is no
Church that is gouerned thereby, is very hereticall. Seeing
the Gospel preached, and embraced with true and lively faith,
giueth the being to a church. Yea but true faith, saith the Brow-
nist, cannot be without obedience. I graunt it cannot be the
Church of God, if it be wholly disobedient, or in matters which
concerne the grounds of faith and holy doctrine. I saye more-
ouer, that one part of this obedience is, that priuate men keepe
themselves within the limits of their calling, and doe nothing
but that which Gods worde dooth warrant them to deale in.
Neither ought the Church to be without this discipline, saye
you. I assent, that so farre as it is perpetuall, the Church can-
not want any part, or haue it corrupted, but with iniurie and
damage.

But your meaning extendeth further, as appeareth by your
words. For God (say you) holdeth them all in the state of eni-
mies, which haue not his sonne to raighe ouer them. And your

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marginall note is. If they haue not his Scepter of grace, they shall haue his Iron mace. Indeed, if a man could not haue Christ to raigne ouer him, nor be in the state of grace, vnlesse the discipline be erected, that he may be gouerned thereby, all priuate men should be warranted by necessitie, to set it vp and to establishe it, if they could no where finde it already erected, where to ioyne themselves: but haue yee not befoze against this heresie confessed the truth in your reply vpon the first article, by affirming Christes kingdome to extend vnto all such as by true faith apprehend and confesse him, howsoeuer they be scattered, or wheresoeuer dispersed, vpon the face of the earth: If yee had not confessed, yee must needs be driuen thereto. For yee take it, that Brownists are Gods Church, And yet yee haue not establisshed the Discipline. If ye replye, that yee indeuour, and are lettred by force, which dooth excuse yee befoze God. I answer, that the setters and chaines, can no faster binde the handes and fate of Brownists, then the handes of priuate men are bound with the bandes of conscience, and the feare of God, from presuming to take vpon them publike authoritie.

And let vs see where that commaundement ye speake of is giuen vnto priuate men, as namely, that they are willed to come together, with promise of direction and protection, and authoritie, not onely to establishe Christes lawes and ordinances among them, but faithfully to gouerne his house: yee do boldly and presumptuously affirme, and can shew no one place of Scripture for it. Yee say, this assemblie, befoze they be planted and establisshed in this order, consisteth hetherto but of particular priuate persons, none as yet being called to office or function? Who then hath called them together? Or being all priuate, dooth their comming together make them not to be priuate? or is not the action of many priuate men assembled, as priuate as of one severallye by himselfe? Did the assembly of Corah & his companions any thing helpe the matter? Yee will chosse Pastors and Elders? who shall ordeine them? Doo yee euer reade of anye ordeined, but by Apostles,

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Apostles, Prophets, Euangelists, Pastors, Teachers, and Governours: Was not the power deriued at the first, from the extraordinarie Ministers to the Ordinarie? If all the Brownists in the land should come together, and chouse a Minister, and ordeine him, should it make him anye more a Minister indeede before God, then if all the Apprentises in London taking vpon them to chouse a Lord Mayor of the Citie, and to minister an othe vnto him, should make him a Lord Mayor? The Quens Maiestie hath granted no such authoritie in the Common-wealth, to the Apprentises: no more hath the Lord God in the Church, vnto the Brownists. And as it is in the higher matter, so is their wicked presumption more detestable. But ye proceed and say: therefore we may well conclude, that God commaundeth his faithfull Seruants, being as yet priuate men, together to build his Church, &c. Wee may euen as well conclude, as in the rest of all your hereticall conclusions. Is it not wofull, that men should be drawne into most damnable wayes, by such blinde seducers, which bring not so much as a shew or colour of warrant out of Gods word, to set them a worke in that whereof they chiefly glorie, as namely that they will establishe Christs lawes and ordinances, without altering, changing, &c? But ye alledge the examples of the Primitive Churches (for your patterns, and warrant) which sued not to the Courtes and parlements, nor waited vpon Princes pleasures, &c. What can bee spoken more grossely? The holy Apostles were sent by our Saviour into all the world, furnished with authoritie and commission to set vp his kingdome. The Pastors and Governours ordeined by them, receiue the power, not onely for themselves, but also to conuey ouer vnto others. What maketh this for priuate men? Doubtlesse ye haue no patterne in the Scriptures which you follow, but of Corah, Dathan, and Abyram with their company, who cried; Are not all the Lordes people holie: euen as you Brownists, with the Anabaptists crye out: Are not all the Lordes people free? Wee haue no commission from God, it is the Deuill that hath thrust yee forwarde, and

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and will yee in such vile and wretched manner, pretend the examples of the Primitive Churches: But your reason dependeth much vpon this, that the Primitive Churches stayed not the pleasures of Princes. If this were granted, that princes are not to be stayed for, yet dooth it not follow therevpon, that private men are to establish Church gouernement: but there must bee some to doo it, which are called and furnished with authority from God.

Yet the question dooth remaine touching Princes, whether they be to be stayed for? Browne maketh many arguments to proue, that they are not to be stayed for, nor yet haue to do by publike power to establish religion? which opinion of his, is with such abiding the sacred power of Princes, and with such horrible iniurie to the Church, contrarie to the manifest worde of God: that if there were nothing else, it is enough to make him an odious and detestable heretike, vntill he shew repentance. You follow him here, and alledge some reasons which are to be considered. But first the question which is generall, must be restrained vnto the speciall. We must distinguish: for there be Heathen and Idolatrous Kings, and there be Christian Princes. Those are against Christ, and these are for Christ.

When the holie Apostles were sent forth to preach the Gospel in the whole world, the Kings were all Heathen, and bent their power against them. To what end should they, hauing commission from Christ, to establish discipline, sue vnto the Courts and Parliaments of such Princes, or attend their pleasure? The case is all one, where the kings professe Christ in name, and be idolaters. As in France, the Ministers whom God hath raised vp, and sent to publish the Gospel in former yeares, attended not the pleasure of those their idolatrous Kings, for the setting vp of discipline: for they might as well, at their inhibition, haue ceased from preaching. But where there is a Christian Prince, the sacred power of the sword is with Christ and for his Church, and here the case is cleane changed. For this Magistrate, King, or Quene, sitting vpon the

the royall Throne, and holding the Scepter, is the chiefe and principall member of the Church. This Magistrate being Gods minister, and bearing the Sword to take vengeance vpon all euill doers, Rom. 13. and to mayntayne peace with all godlinesse and honestie, Timoth. 2. hath the charge and burthen not only to prouide for the bodies of the Subiects, and theyr outward ciuill estate, but also by good ciuill Lawes, to procure the establishing of Gods true Religion and worship among them, for the comfort of theyr Soules: for how shall he punish all euill, and mayntayne all Godlynesse by the Sword, but by establishing Christes holie Religion? Therefore this Magistrate is to assemble all the learned, the wise, the graue and experienced, that he may conveniently, and to haue it discussed by the Word of God, which is the true and pure Doctrine, and which be the rules and orders that Christ hath giuen for the gouernment & preservation of his Church. When are Lawes to be made (for Kings can not rule but by Lawes) to destroy and abolish all false Religion, Superstition, Idolatrie, and Heresies; and to compell all states and degrees of persons within the Kingdome, to receyue the holie doctrine and rules of Christ, and to walke in the same. This dyd the Kings of Iuda, as the holie Scriptures doe playnely declare.

Nowe if this Christian Prince doe erre in some matters of Doctrine, or touching the rules of discipline, yet holding and mayntayning all the fundamentall poynts of the Christian faith, so that there be abuses and corruptions in the Church, euerie priuate godlie man is to keepe a good conscience, not breaking the vnitie and peace of the faithfull, but not to take publike authoritie to reforme. When ye demand, If they should tarrie Princes leysures, where were the persecution wee speake of? Heere ye utter a most beastlie speeche. Saint Paule willethe to make earnest prayers and supplications for Princes, that wee may liue in

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peace with all godlinesse, 1. Timoth. 2. Whereby it appeareth, that the defence of the Christian Magistrate is a singular blessing vnto the Church. And you take it, the Crosse of Christ is abolished, vnlesse the Magistrate be prouoked, and doe persecute. The faithfull doe beare the Crosse of reproches and afflictions vnder the most Godly Kings, who yet in dutie are vppon knowledge to redresse it. Do yee thincke the Godly did not beare the Crosse vnder King Dauid, who was not free himselfe? Or would yee haue no peace by Christian Kings? If your meaning be not such, why doe yee vtter so wicked speech?

Then yee say, we make Christ attend vpon Princes.

I answer, that Christ hath ordinarie Ministers, if these be slacke, when he will haue his worke done, he can and hath rayled vp extraordinary worke-men. If his Kingdome lye walke, doth that warrant pimate men to steppe forth, and to reforme or establishe? Or shall Christ bee brought to stoupe vnto Princes, if euerie Schismaticke intrude not himselfe to runne when God hath not sente him?

There be certayne Answers which go vnder the name of Henry Barowe, where being demanded whether the Quene may make Lawes for the Church which are not contrarie to the Word of God? The Answer is this, I thincke no Prince, neyther the whole world, nor the Church it selfe, can make any Lawes for the Church, other then Christ hath left in his Word.

This seemeth vnto simple men a verie sound Answer, drawne from two firme principles, the one, that there is but one Law-giuer, which is God: the other, that he hath by Iesus Christ giuen full and perfect Lawes for his Church. The decept lyeeth hid in this, that men doe not consider there be generall lawes or rules giuen by Christ for matters of circumstance, that bee indifferent and variable in the particulars, and so to be altered and abolished, as
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the peace and edification of the Church shall require. And therefore, that Princes with the Church are to ordaine and to establish such orders by those generall rules, as may afterward for iust cause be altered. Wherefore it is manifest, that the answer of Barow, dooth cut off a great part of the Discipline, and shorten the power of the Prince. And moreover, it is not considered, that the Prince, being to punish all euill by the doctrine of Sainte Paul, and to maintaine all godlinesse, cannot doo it but by lawes, and so is to establish by lawes the whole Christian religion.

Where, vpon this Anabaptistickall answer of Barow (I thinke it the dutie of euery Christian, and principally of the Prince, to enquire out, and to renew the lawes of **G D**, and stirre vpp all the Subiects, vnto more diligent and carefull keeping of the same) goeth also verie currant among manye. Whereas indeede, it denieth a great parte of that power which **G D** hath giuen to Princes.

For shall not the Christian Magistrate, drine the negligent to heare the worde Preached? shall hee not punish the wicked despisers, blasphemers, Heretikes, Schismatikes, Idolatozs, and such like? And howe can this bee doone, but by lawes made and established? Yet Browne the roote of this heresse, who hath by his writings seduced the rest, dooth make verie great shewe in this matter.

The kingdome of Christe is spirituall, and not set vp by the arme of flesh and blood, but by the Holy-ghost. The Subiects of Christe come willinglye of theyr owne acorde, and not by compulsion. None of all the godlye Kinges, durst compell any to the worship of God. And that all the Kings of Iuda, which did reforme religion, did it by a spirituall power, as being figures of Christ. Indeede the kingdome of God is spirituall: all the power of kings in the

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world, cannot conuert one soule vnto Christe: that is done by the Holy-ghoste, through the liuely worde of faith. Neuerthelesse, the ciuill power is an outwarde meane to driue men to heare the Gospell preached, and to obey the discipline. Christes subiects are franke and willing, so farre as his holye spirite and word haue wrought, and haue power in them to subdue, and bring vnder euery high thing, which exalteth it selfe against God: but befoze men bee conuerted, compulsion, euen with penalties, is a meane to bring them to that, whereby this regeneration is wrought: & after conuersion to God, there remaineth still a great lumpe of corruption, which is to be kept in and bridled with some force. I will make the matter cleere, by the chastisement which the Scripture willet Parents to vse to their children. A father hath a sonne which is dissolute and proud, whom he cannot reclaine by anye instruction or exhortation. He correcteth him with stripes, and forceth him to heare the word of God diligently being preached. It pleaseth God so to blesse this indeuour of the Father, that his Sonne is conuerted, and doth become a right godlye man. Shall we saye he is none of Christes subiects, because at the first he came not willingly? The King is the Father of all his Subiects, and by fatherly correction laboureth to bring them to goodnesse.

And where Browne saith, that none of the Kings of Iuda, durst compell their Subiects to the worship of God: it is most false. For beside the punishment of death, mentioned in the dayes of Asa. It is said flatlye, that Iosias compelled them to worship the Lorde God of their Fathers, 2. Chron. 34. The Hebrew worde is Iagnabed, which is, he bound them, or made them serue. And finallye, where Browne saith, the Kings of Iuda did refozne religion by a spirituall power, as figures of Christ, it is absurd and false. First seeing they did that which Christ himselve did not: for hee neuer reformed the state of religion.

Had they a spirituall power, to refozne and to establish
religi

religion, because they were figures, and so did breake downe
and rote out false worship: and Christ himselfe, who then
should haue had all the power, did not meddle that way: Was
not the high Priest as worthy to bee deposed, as he whome
Solomon did depose? Were there not horrible abuses, a-
mong the Priests, the Scribes and Pharisees, which hee did
but Preach against? Againe, will Browne be so foolish as
to imagine, that the kings of Iuda set bodily penalties by
a spirituall power? It is as cleere as may bee, that they
reformed by that ciuill Kinglye power, which God gaue
them.

Cyrus the King of Persia, who made the Decree for
the building of the Temple in Ierusalem, Ezra. 1. was no
figure of Christ.

Iehu King of Israel, who destroyed the Temple, the I-
dols, and the Priests of Baal, 2. Kings. 10. was no figure
of Christ. I conclude therefore, that the wickednesse of
Browne, and of Brownists, is great in thys poynnt, when
they in thys manner abridge the power of Princes, spoyle
the Church of her comfortable ayde and protection, and
thrust forward priuate men, to take vpon them that which
God hath not called them vnto.

And I doe intreate all Godly Christians, and warne
them in the name of our Lord Iesus Christ, that they loke
to these holie rules of Gods Word. First, with all humili-
tie, modestie, subiection, and lowlinesse of mynde, to keepe
themselves within the boundes and limits of theyr calling,
studying to be quiet, and to doe theyr owne businesse, 1. Thess.
4. vers. 11.

Then, that they turne not the holie Religion of GOD,
or the profession thereof, into questions, bitter disputations,
wrath, contentions, and vayne-glorious boasting: but that
in practise they followe after Righteousnesse, Faith, Loue,
and Peace, with those that call vpon the Lord out of a pure
heart, 2. Timoth. 2. vers. 22. Finally, not in rigour and

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presumption to iudge, to condempne, and to tread downe. But
with mercie, with pittye, and compassion, to supporte the
weake, Gal. 6. This is the plaine, straight paved, and holys
waye of **G D D**: and whosoener maketh account of salnati-
on, let them take heede they bee not dratone out of it
into crooked by wayes, and into myrie slowes,
by presumptuous Heretikes, and
Schismatikes.

FINIS.

Faultes escaped.

Page 18. line 16. for being a dead tree, reade bying a dead
letter.

Page 25. line 13. for **Bæz**, reade **Bæz**.

Page 72. line 35. for prebyterie, reade presbyterie.

Page 75. line 5. for man, reade men.

Page 86. line 11. for bend, reade bond.

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Gifford's Treatise
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Hubert II, 1229
 not in his collection

Inglis 585 — 4/

8. B. 5.